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United Evangelical Action

Official Publication of the National Association of Evangelicals

One Dollar a Year

the PRESIDENT'S column

INANCES

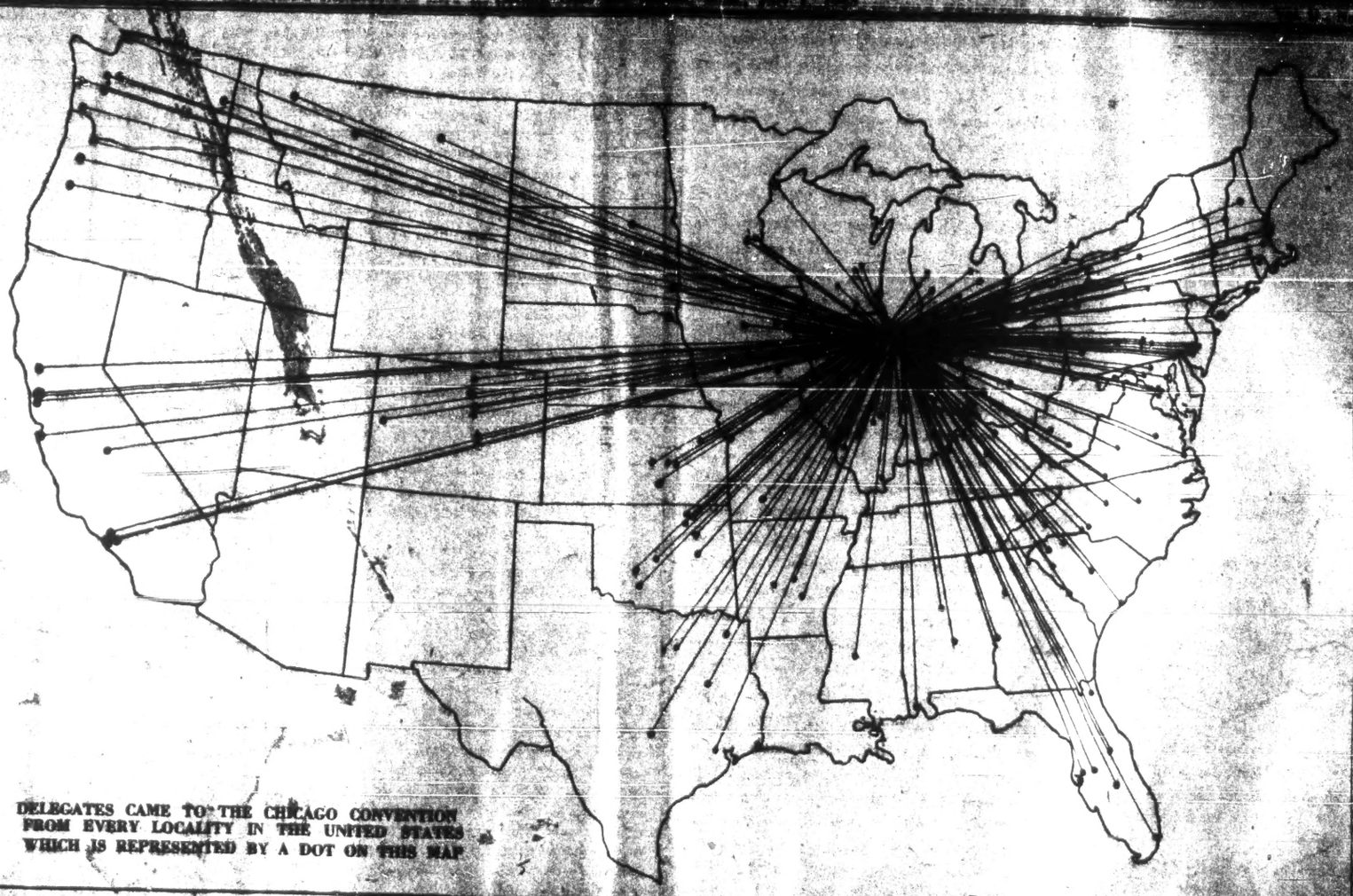
The National Association of vangelicals, like every other rganization, is dependent on its nancial income for the progress hich it is able to make. In the ar 1942-43 God wonderfully et our needs without our mak- any great financial appeal, t there never was more than few hundred dollars in the easury as a balance. We closed e year with a deficit of ap- oximately $2100.

As the new year begins it s essential for us to open a Washington office, to subidize the publishing of a etter organ of communica- ion, to employ an Associ- te Field Secretary, and to dd several secretaries to ur office staff. This is the inimum by way of re- equirement in a financial eld immedistely.

The churches, organizations d individuals who have dged, either at the Conven- n or prior, to the support of s work ought to give immedi- ly. We cannot enter any field endeavor without being able pay our way. The importance this cannot be over emphasiz-

Your president will not low a man to leave a pas- rate where he has been ighly hon- of... ecretary ate bal- lary.

Another crying need of finan- support exists in the



DELEGATES CAME TO THE CHICAGO CONVENTION FROM EVERY LOCALITY IN THE UNITED STATES WHICH IS REPRESENTED BY A DOT ON THIS MAP

West Coast Evangelicals

Executive Committee Plans Forward Move

Here Are Answers To Your

Dr. Harold Ockenga was in Southern California May 13 as special speaker for the Los

Ben Hardin, district superintendent of the Assemblies of God

Article Along With Answers to Other Questions.

WHAT IS THE NATIONAL ASSOCIATION OF

TOWARD THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST

Presby... Reject Fe... Council ... Mem ber...

...Voted to Adv... Assembly Action... Proposed Body.

While approving the ... principle of co... Executive Commission ... ago ... Presbyterian Church in ... (Southern) rejected ... ship" in the proposed ... American Council of Churches. The committee also voted to advise the Church's General Assembly against entering the proposed body.

(Creation of a New ... erican Council of Churches through the merger ... interdenominational ... has been approved in ... by the Federal Council of Churches, the Home ... Council, the Inter... Council of Religious ... tion, the United ... Council, and the ... Church Boards of ... The Foreign Mission... ence refused the plan ... ber boards without ... either ... al of ... The United Council of Women and the ... Education Move... ...ed on ...

West Coast Evangelicals ... Committee ... Home Affairs

...our president will ...
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...ary.

...nother crying need of finan- ... support exists in the ...hures, pamphlets and other ...rmational channels which ...t be published immediately.

...lease do your best to make a ...ribution now to the national ...e.

...RRESPONDENCE

...COURAGING

Letters from leaders, who ...her attended the Chicago ...nvention or have heard the convention, continue to pour in to the national ...ffice from all parts of the ...untry. Highest commen- ...tion, assurances of inter- ... and support, offers of ...operation and concur- ...nce with our objectives ...ve filled these letters. All ...erested in the National ...sociation may be reassur- ...from the evidence of ...spread support.

...SS COMMENTS

...dverse comment to the pur- ... and objectives of the Na- ...l Association has appeared ...some magazines like "The ...istian Century," "Time," ... other publications. That ... adverse criticism comes is ...couraging. We can evalu- ...it by its source and we can ...gh it for its worth. We are ... that N. A. E. has made a ...ly profound impact upon the ... of today.

Favorable comment is ...pouring in from scores of re- ...ious channels and maga- ...es. All this means that ...e ground work for evan- ...lical action is being laid ... a firm and abiding way. ...e your part for the do- ...nce and the advancey of ... A. E.

(Continued on Page 7, Col 4)

Dr. Harold Ockenga was in Southern California May 15 as special speaker for the Los Angeles County Christian Endeavor Convention where he addressed 5000 young people. This was a most strategic time for the post-convention rally of the National Association of Evangelicals of the Los Angeles area and the local committee made the most of it.

A luncheon meeting was held on Monday, May 17 at the Rosslyn Hotel. A representative group of 130 ministers, educators and missionaries was present. The meeting was presided over by Rev. Robert B. Munger, regional chairman. He brought a word of his personal reaction to the memorable Chicago convention stressing the striking unity of the Spirit demonstrated throughout the whole gathering. "The moving and melting of God fused all hearts into a remarkable oneness in Christ," he stated, "and gave evidence not only that the movement is of God, but that its future holds infinite possibilities."

Mr. Munger then called for reports from those who had attended the convention. Dr. Paul J. Andreason of Westmont College gave a glowing personal testimony as to the manifest presence of God and the spirit of prayer. In his report on the findings of the Christian Education Committee he brought out what tremendous opportunities there are for cooperation in the field of education among evangelicals.

Claude Watson, prominent attorney and Christian layman related facts concerning the new constitution and conditions of membership in the Association.

Additional words of testimony were brought by Dr. Herbert E. Burgess, executive vice-president of the United Fundamentalist Association, Rev. Bert Teaford, dean of L. I.F.E. Bible school and Rev. Ben Hardin, district superintendent of the Assemblies of God

Following these reports Dr. Harold Ockenga addressed the men briefly and opened the meeting for questions which he answered with his usual clarity and force to the satisfaction of everyone present.

The meeting was dismissed with prayer by Rev. Melvin Dahlstrom of the Mission Covenant Church.

Evening Session

The evening meeting was held in the auditorium of the Trinity Methodist Church with about 500 in attendance. After an enthusiastic song service the Old Fashioned Revival Hour Quartet sang a group of special numbers.

Rev. Robert B. Munger gave a report of the Chicago Convention for the benefit of those who were not present at the luncheon meeting.

Upon the recommendation of the nominating committee the following regional committee was elected:

Chairman, Rev. Robt. B. Munger; Secretary, Rev. Lloyd B. Byron; Treasurer, Rev. Frank S. Sutherland; Advent Christian, Rev. D. L. Campbell; Assemblies of God, Rev. Ben Hardin; Baptist, Rev. Harry H. MacArthur; Pilgrim Holiness, Rev. W. H. Neff; Methodist, Rev. R. P. Shuler; Evangelical Free Church, Dr. Morris Johnson; Pacific Bible College, Dr. C. P. Haggard; Mission Covenant, Rev. Melvin Dahlstrom; Congregational, Rev. Henry J. Hutchins; Presbyterian, Rev. Vernon McGee; Swedish Baptist, Rev. E. J. Omark; Westmont College, Dr. Paul Andreason.

Dr. Ockenga's concluding message was a challenge to all who heard and again impressed Southern California that he is indeed God's man for this important position of leadership as president of the National Association of Evangelicals. All are very much encouraged with the possibilities of promotion and organization in this area.

...Pastors and Laymen ... Southern ... and Northern ... the Pennsylvania ... York June 1 ... seven-fold program for immediate action.

1. A series of Evangelistic Conferences will be conducted on a national scale, under the direction of leading evangelists.

2. Local associations are encouraged to promote definite evangelistic campaigns.

3. A series of promotional conferences will cover the nation.

4. A Washington office to assist missions and chaplaincy will be opened immediately.

5. A newspaper (full news paper format) is being published monthly and will be converted to a weekly as soon as the association's activities demand it. The subscription price is one dollar per year. All interested in the work of the association are ...

...A plan was worked out for fostering Christian Education, for missionary activity, Stewardship and Bible knowledge.

"The presence of the Holy Spirit in so marked a degree throughout the Convention was an unmistakable evidence that God's seal is upon the work of United Evangelical Action. If the same spirit of love and fellowship, which was so apparent at Chicago, continues to be manifested in the various local communities throughout the country, the revival we are praying for will be realized." — LeRoy M. Kopp, President United Fundamentalist Church, Inc., Los Angeles.

Educators Were Impressed With Convention Spiritual Atmosphere

"It was a happy privilege to attend the National Convention of the National Association of Evangelicals. I was deeply impressed with the blessed spiritual atmosphere that pervaded the whole conference. I was also impressed with the quality of men and women who were present. They were there from all over the United States and would impress one as being of the very highest class of spiritual leaders.

There are two things, it seems to me, that could mean so much to us in this Association. First, it gives the evangelical groups of our churches a united voice on matters that mean so much to the future of our churches and of our great country. Second, I hope that we can so honor the Holy Spirit that it will be the means of bringing a great spiritual revival to our country.

I was very much impressed with the great possibilities of this splendid group and felt that, in the re-election of Dr. H. J. Ockenga and his associates, good judgment was used in the selection of capable leadership for this association." — President Robert Lee Stuart, Taylor University, Upland, Indiana.

"When I left Denver for Chicago to attend the Convention, I did so with some considerable misgivings, knowing how sadly the Christian people throughout the country are divided and how all other previous efforts have failed to get any large number to stand and labor together in any common cause for Christ.

When, however, in attending the opening prayer meeting on Monday night I saw the large number present from near and far, and heard the simple and earnest prayers of literally dozens, my misgivings began to give way to hope. Throughout the Convention there was a freedom of spirit, and open-mindedness, and a Christian consideration which manifestly was the result of the presence and working of the Holy Spirit.

Under wise leadership and backed by much prayer this movement, I feel, will prove to become a twentieth century Reformation, bringing God's people closer together in purpose and action, until they shall be "caught up together" to meet the Lord in the air, to be ever with Him." — W. S. Mitchell, President Denver Bible Institute, Denver, Colo.

...Asked Along With Answers to Other Questions.

WHAT IS THE NATIONAL ASSOCIATION OF EVANGELICALS? It is a movement of Bible believing Christians of many denominations and organizations, projected in 1941, organized in temporary form in April, 1942 and in permanent form in May, 1943 for the purpose of providing a united voice for evangelical denominations, churches and associations of churches, mission boards, educational institutions, other Christian organizations and of individuals in matters of mutual interest and concern.

WHAT ARE SOME OF ITS OBJECTIVES?

1. To encourage evangelism in all its forms and assist in the promotion of evangelistic effort.

2. To provide a service to mission boards in securing passports, visas, the rapid transmission of funds and supplies to the fields and the extension of missionary interest. To protect the missionary enterprise from undue restriction and regulation.

3. To act as a clearing house in chaplaincy matters for denominations and groups not now represented by other organizations at Washington.

4. To protect the freedom of gospel broadcasting.

5. To maintain and defend the American doctrine of the separation of church and state.

6. To assist in the correlation of the work of the churches and promote understanding and cooperation among its organizations.

7. To encourage and promote Christian education in all its fields and assist in recovering our educational institutions from the evil influences of apostate leadership.

8. To provide information, leadership and assistance in every way to all organizations engaged in propagating the gospel message.

9. To provide an interdenominational medium of spiritual fellowship and inspiration for Bible-believing Christians.

WHAT IS ITS ATTITUDE TOWARD THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA? The Federal Council, because of its lack of a positive stand on the essential doctrines of the Christian faith, its inclusion of leaders who repudiated these doctrines and its active support of programs and institutions which are non-evangelical or apostate, does not represent the evangelicals of America. The National Association of Evangelicals was organized because of this fact and its creation is a testimonial to the conviction of its constituency that the Federal Council does not represent Bible believing Christians.

WHAT IS ITS ATTITUDE TOWARD THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES? Doctrinally there is no disagreement between the American Council and N.A.E. The leadership and policy of the American Council are not satisfactory to the great body of evangelicals. There is no prospect of its ever attaining sufficient strength to become an important factor in the solution of our major problems because its policy of indiscriminate destructive criticism contributes to the defeat of its own purposes.

DOES IT EXERCISE AUTHORITY OVER ITS CONSTITUENT MEMBERS? No, its constitution expressly forbids it to do so. It cannot speak for its constituency on controversial issues except when expressly authorized by them to do so. It stands for a policy of noninterference with the internal affairs of its constituent members.

HOW DOES IT FUNCTION? The Officers and Board of Administration are elected at the annual meeting of the General Assembly, which is composed of delegates from all constituent bodies. The Board of Administration elects an Executive Committee, consisting of the Officers and six additional members. The General Assembly determines major policies and programs, the

(Continued on Page 8, Col. 5)

...introduction ... ...sions Committee ...state position ... maintenance ... ...ness of attitude ... ...tion of authority ... ...group" in New York ... of any "strong ... the Council's propaganda ...tution on the "... Christian position."

New York Metropolitan District Reorganizes

The meeting was held ... 24th in New York to elect ... ...manent leaders of the ... York area of the N.A.E. ... William Ward Ayer, ... Calvary Baptist Church, is ... new chairman; Dr. ... Moseley, of the Christian ... Missionary Alliance Bible ... School is vice-chairman; and Rev. Luther P. Fincke, of the First Presbyterian Church of Flushing, is secretary-treasurer.

The Metropolitan District held a program meeting of ministers and laymen Friday afternoon, June 18th. The meeting was held at the Calvary Baptist Church, and was addressed by various members of the Executive Committee who were in New York because of the meeting of the Committee on the 17th.

The gathering was not intended to be a rally but a ... study group laying plans for definite action in many fields of endeavor coterminus with the policy of the National Association. Strong leadership was in evidence and great undertakings are in the ...

Rev. D. A., Methodist

"The prayer of many of us has been that the true light may once more shine in this darkness. At the meeting on June 9th, I had a feeling that at long last our prayers are about to be answered. I am particularly impressed with the character of the leadership of the United Action movement. It is my feeling that as you gain momentum you will be more happy by the quality and ... ty of those who will join ...

nited Evangelical Action

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A New Thing Under The Sun

ow "in the communion of the saints" is in the Apostles' although it is passed over by most of those who quote it understanding. The emphasis in our thinking is on the "holy Catholic church," which means the holy al church, or the body of Christ. This is already a as Paul declared in his words "one body, one spirit, one of your calling, one Lord, one faith, one baptism and one nd Father of all (believers)." But Paul also added "en- bring to keep the unity of the spirit in the bond of peace." is the communion of the saints.

soon as we confirm our belief by saying "I believe in ly Catholic church," apparently we believe in an all em- ng church. The Roman Catholic Church and also the al Council of Churches emphasize their organizational mplishments, and, as a matter of fact, there is no other nization that can compare with the Roman Catholic ch for accomplishments in the line of organization.

t organization is only an empty shell. It may be an impos- hell—it may be a beautiful shell—it may be world em- ng. At a time like ours, where organization is one of the words—in fact, where the world is organized politically economically—we are aware of the importance of the shell. But organization by itself will not suffice—the ts with which the shell is filled are of far more import- han the shell itself.

erefore, our creed does not confine itself to "one ch," not even to "one holy church"—but it adds to its —"the communion of the saints." That was the new which impressed everyone who attended the Chicago ation. As one representative of a denomination soon to ceived into full membership in the National Association angelicals said "you have done something new under the

DR. BRADBURY ANSWERS CHRISTIAN CENTURY EDITOR'S COMPLAINT

Says The Christian Century Editor

In the formation of the National Association of Evangelicals for United Action, the atomistic sectarianism which has long been the scandal of Protestant Christianity appears to be receiving a new lease on life. As reported on Page 614 of this issue, several hundred representatives of the sects which hitherto have refused to cooperate with their fellow Protestants on anything, met last week in Chicago to set up a structure of unified endeavor. Allied with them were representatives of the non-cooperative wings of several of the larger denominations. These included dissident Baptist, Disciples, Presbyterians and Congregationalists. While they differ among themselves on many things, these self-styled "Evangelicals" are united in their opposition to the Federal Council of Churches and in differing degrees to the other associated agencies of interchurch cooperation. The reason for this is clear. It is not the reason which the leaders of the new association give for their attempt to set up a rival to the Federal Council in every phase of its work. The doctrinal differences which they allege as reasons why they cannot cooperate with the Federal Council do not exist in fact. Every kind of conservatism represented in the new organization is found in the bodies which are members of the Federal Council. And this not in suppressed minorities or in inarticulate and misrepresented majorities, as the "Evangelicals" say, but in the personnel of every part of the organizational structure from top to bottom. What the organizers of this new movement seek is therefore not representation within a united Protestantism but control of one segment of a divided Protestantism. Their emphasis upon the opportunities which they anticipate will be opened to them in radio, in the appointment of chaplains and in representing millions of Protestants before the public in other capacities, gives them away. They have seized upon this moment when the cooperative agencies are in process of a larger integration to make a bid for power under the aegis of a revised sectarianism.

Says Dr. Bradbury in The Watchman Examiner

With a disappointing disregard for journalistic accuracy and interpretative fairness, *The Christian Century*, in its issue of May 19, refers to the National Association of Evangelicals under the caption "Sectarianism Receives New Lease on Life." How an idealistic effort to create a basis of spiritual unity for the numerous evangelical sects can be interpreted as sectarianism only *The Christian Century* can tell. This paradox is followed with the admission that ". . . sects which hitherto have refused to cooperate with their fellow Protestants on anything, met . . . to set up a structure of unified endeavor." Secarianism indeed! This union of believers has been in process of incubation for some years. And yet *The Christian Century*, which manifests an inspiring omniscience on current religious events, seems to be overtaken, irritated, and surprised, for the editorial states: "They (National Association of Evangelicals have seized upon this moment when the cooperative agencies are in process of a larger integration to make a bid for power under the aegis of a revived sectarianism." Why the misstatement? *The Christian Century* knows that the National Association of Evangelicals met in St. Louis April 6-8, 1942. Information as to the whys and wherefores of the new organization could easily have been secured upon inquiry. This movement of evangelicals is not a secret society. Democratic exploration has characterized its development. All parts of the country have contributed their quota of wisdom to the movement for united action on the part of evangelicals. *The Christian Century* says, "What the organizers of this new movement seek is therefore not representation within a united Protestanism but control of one segment of a divided Protestantism." How do they know? Certainly such ideas are not known to the National Association of Evangelicals, which has a constitution, by the way, as free from factional "control" as the democratic Christian spirit can create. We call upon our contemporary to modify its distemper. It is not Christian to say untrue things about our brothers. Evangelicals refusing to accept any existing medium for their united action have created a medium for themselves. That is their right. *The Christian Century* ought to rejoice that hitherto unassimilable units are now getting together. Is not that what it wants? That evangelicals shall create their own fellowship for unity of action is a manifestation of progress, not confusion. *The Christian Century* must swallow its disappointment that the union achieved is not the one *The Christian Century* prescribes, but it can mollify its chagrin with the comforting assurance that evangelicals are at last getting together.

But We're On Our Way

Dr. Ockenga has asked for a few impressions about the trend, the format and the future of our Association publication. As a member of the Chicago Convention Committee, I refuse to study the field in general terms. This is written before the June issue announcing the Chicago meeting is ready, and so has no reference to anything published hitherto.

In the last war our boys went to war singing "We don't know where we're going but we're on our way." It has been [illegible] emphasis. There will be constructive answers to our critics only when misrepresentations have caused considerable confusion of thought. The paper will definitely not be an arena for superficial contentions. It will be a light that kindleth and [illegible]

[illegible] will definitely leave what is going on among us throughout the nation. The success of this will depend upon the regional organizations, the skilled group of correspondents carefully picked with the idea of having their contributions edited in the interests of the editorial policies. Where [illegible] these personals will be among the most

Our Creed, Plus!

A friend has pointed out to us suggest, that creedal statements which may be necessary as such, in many instances, serve the purpose for which they are intended. We believe his point is well taken.

Unfortunately a great many people are placing too great trust in forms, ceremonies, church membership, doctrinal statements, good works and many other things which may be observed, signed or done, but too little trust in the more essential thing—surrender of heart to Jesus Christ.

It is possible to go to church every Sunday of the year and yet not be a surrendered Christian. It is possible to be a church member and be lost. It is possible to sign the most ironclad doctrinal statement devised and yet go to hell. It is possible to deceive oneself and attain a feeling of false security because of one's fundamentalism. This self-deception may have eternally tragic consequences. It would be sad indeed to wake up in eternity and find one's structure burned to the ground because it has been built of perishable materials.

This is a matter which needs serious consideration during this period of the construction of a basis for a larger fellowship among the evangelicals of the nation. We have adopted a doctrinal statement. We believe it is a good one. It is concise. It is definite. It is sufficiently exclusive to bar the various heresies abroad in the land. It is inclusive enough to admit evangelicals who hold a great diversity of views on minor doctrinal matters. It is undoubtedly essential that we have a doctrinal basis. Without it, the organization would almost inevitably drift into heterodoxy within a decade.

But is this statement sufficent? We doubt it. It will be a disservice to all who sign it to feel that in subscribing thereto they have merited eternal security. Signing a creed will not make the signers trustful, considerate, generous, gracious, humble, Christlike, loving, sacrificial in service, thoughtful of others, obedient to the Spirit, or efficient in soul-winning.

For a generation we have emphasized the importance of the fundamentals of the faith until we have educated millions into the unfortunate belief that doctrinal regularity is everything. One may be ill-tempered, selfish, sectarian, faultfinding, backbiting, slanderous, guilty of making false accusations, full of hatred for his brethren in Christ and yet pass as evangelical because of mental assent to a creed.

There is no more essential task to be accomplished among the professed followers of Christ than to bring these people to the point of a sober re-evaluation of the attributes of a real Christian. To a very necessary creed "something new must be added." It is difficult of expression because it concerns the spirit rather than the letter. It is not a legal matter but a matter of fellowship in Him. It is passing on from the mere [illegible] outward forms or the acceptance of certain [illegible] [illegible] the Author of [illegible] [illegible] [illegible]

...relief and of expectation which was present... Whether in Jerusalem near Chicago was an organi... responsible for the glorious harmony. It was the unity ... which thrilled everyone, and I sincerely hope that ... organization and human shortcomings will not ... this unity.

...ing as our faith in the power of God and the presence ... resurrected Lord is vivid among us there will be no ... of the shell becoming an empty form. The church will ... living church—a witnessing church. The church will ... a vision which will become a mission, not only to the ...ds abroad, but to our own people at home.

...alled "church members" with only "natural religion," ... never reached the true content of the apostolic message, ... no value to any church. They cannot be the light of the ... or "light men" as Spurgeon called them. They cannot ...ower men. They are salt which has lost its savour.

...ur nation has been outwardly christianized but never con... to Christ. Therefore, our task is not to reconquer lost ...tory, but to penetrate territory which has never been oc... with the message of Christ. Only a mission church is ...ning church, and only a witnessing church uses the ... which God has entrusted to it. The message of Christ ... never be characterized as theoretical. Christianity is ... theory. Our Lord wants fruit. He said "I know thy ...s."

...ur churches are filled with "church members," Christians ...me only. These "church members" must be converted ... Christians, into children of God, into ambassadors of ...t with a thorough knowledge of the Word of God as their ...fathers before them possessed.

...most modern churches there is no longer any use for ...layman. Let us learn a lesson from modern warfare. In ...er years only the generals had a formal military training. ... masses of the army were untaught. How different the ...is today. Every man in the army is a specialist trained ...schooled thoroughly in the art of modern warfare. Were ...ituation otherwise, the plane, the tank, the warship, and ...submarine would be of little value. So it is not only the ...ner who needs a Christian education. Every Christian ...ver must be a soldier, trained in the Word of God. The ...must again be brought to the family table. Only then ...we answer socialism, modernism and mammonism with ...tianity. Only then can we substitute the Word of Christ ...the word of Hitler or Marx or some modern superman. ...Then can Christ be the center around which our lives ...ve.

...ere has been much criticism of the church by the people ...his criticism is growing year by year. The criticism for ...most part has not been taken seriously, but practically all ...critics have missed the real issue. Martin Luther once ...ed his church in a similar manner. Then he became ...reformer" of the church, not, however, by discovering ...w methods or new constitution or new organization. In all these things Luther was not particularly efficient. The reason for the revival of the Christian church through Luther was the lucidity and simplicity of his message, "you must be born again—only through faith can you receive eternal life." These words created faith and out of this faith churches began to grow, with one foundation—Christ crucified.

It is not union of organizations that we desire, it is communion among the believers in the Word of God. It is even more than that. It is oneness in Christ. Therefore, our movement will not even try to bring the various denominations into one organizational whole. We expect greater things for the church life of our nation than that. We are seeking the communion of the saints, oneness in Christ and the unity of the Spirit.

Let us endeavor to keep the unity of the spirit, which was achieved in answer to Christ's prayer on the day of Pentecost and has always been a reality among true believers, "that they may be one, even as we are one."

...In the last year our boys went to war singing "We don't know ... where we're going but we're on our way." It has been implied that this might be an appropriate theme song for paper and movement. But there has been no lack of direction in the minds of the men whom God has raised up to lead us. With so many showing such vital interest from so many divergent groups of evangelicals it is imperative that the sin of moving precipitately be avoided. Both publication and movement must take form and develop under the guidance of the Holy Spirit.

Of this much we may now be certain. We may expect God to lead us into something unique in religious journalism. We may expect that our paper will be devoured from cover to cover when it arrives, that readers will set aside other important interests to read it at once.

We shall not open "United Evangelical Action" to learn about the personal triumphs of our constituency. We shall not become breathless upon learning that Dr. Schnitzelpoot has received fifty-seven varieties of new members on Pentecost Sunday, nor that Dr. Dingleberry has a thirteen hundred member increase at Podunk after a pastorate of three years. We shall not palpitate at the news that Swampoodle College has doubled in thirteen years both enrollment and endowment under the bumbling leadership of Dr. Picklepuss.

Of course "United Evangelical Action" will be a promotional sheet. It will be infinitely more. It will inform its readers of trends and accomplishments in all areas related to the aims of united action. Still more important from the promotional standpoint will be the varied ways in which the cause will be kept before the people in our constituency. This will be done in a way best adapted to promote the program locally. There will be definitive articles of great variety of authorship and ...the regional organizations, the various group of departments carefully packed with the idea of having their specialties adapted to the interests of the editorial policies. When properly presented these personals will be among the most widely read parts of the publication.

Notable contributions of evangelical Christian life and thought will be published. These will not be designed to build up the reputations of the authors but to bring out precious truth. The Holy Spirit has His journalists and authors whom He will put forward as the need arises. It is evident that the present leadership of this movement know full well that apart from Him they can do nothing. The paper will breathe this spirit in every line.

Who will read it? All evangelical pastors and church leaders with their leading laymen; all Christian educators, evangelists, leaders of special service groups. Prospects from among these categories number hundreds of thousands.

It will be said that hitherto religious papers have usually had pitifully limited circulation; what assurance have we that "United Evangelical Action" will fare better? The most obvious answer is suggested by the increase in numbers and kind of delegates to the Chicago Convention over the one in St. Louis the year previous. Those present at Chicago were a sample of how widespread is the interest in united evangelical action. With key men promoting the circulation there can be no question that it will become very great.

How do this? The leadership is now soliciting key men in each community just as rapidly as they can be found. When these come to the front they will function somewhat as we do in Buffalo where we are now pushing three directions. We are asking pastors sympathetic with the movement to be definitely responsible for a certain number of subs among their influential leaders. We are doing the same thing with our organizations of evangelical Christian laymen. We are soliciting from a picked miscellaneous list of those we want informed.

As these individuals are approached we simply ask them if they will be willing to contribute one dollar each to the publicity of united action among us in 1943. We get five Yes to one No, even in the groups. As the first issues of our paper come out it will be still easier to attain local goals. We expect to exceed the first estimates largely if the paper bears a remote resemblance to that outlined herewith.

The Chicago special committee had the primary desire that in all things the editors be led of the Holy Spirit. This being true we shall have a promotional organ exceedingly abundantly above all we can ask or think. During the formative days we are going all out for our publication. Can any believer in united action among evangelicals do less? Won't you who read this sit right down and call up a dozen of your Christian friends among your local Churches, leaders preferably, and ask each to contribute his dollar? Try it now and see if it is not about the easiest thing you ever did.

—Walter Vaill Watson

...And this endeavors to grow Him is carried over into our relationships with each other as brothers in Christ. We find growing joy in fellowship with each other as members of His body. Instead of seeking occasions for criticizing our brethren—instead of deliberately misunderstanding them by twisting their words or refining suspicions of their loyalty to Christ we become solicitous about them, desiring to shield them and help them in every way. We become slow to believe evil of them and quick to rush to their defense when they are under fire.

We admit that adding something to a statement of faith which will cover this is impossible, but we are certain that the objective must somehow be attained in practice if the National Association of Evangelicals is to fulfill its mission and really unite believers in a more effective way than has been achieved in other attempts at cooperative Christian effort.

PROMINENT PRESBYTERIAN ANALYZES THE ASSOCIATION

A Prominent Presbyterian Speaks

By Dr. Daniel Iverson

Dear Dr. Ockenga:

I am sure that we all left our meeting in Chicago with an impression, to say the least, that was unique in its depth of spiritual tone and unanimity. It seemed to point to the need of hunger for association on the part of many branches of evangelical Christians — denominations and independents. It also impressed upon me the necessity of conserving in future meetings the fellowship created at our wonderful gathering. In the judgment of many, the power of this Association in the future will be found more in its fellowship and creed than in its constitution and administration. While this may not be altogether true it cannot be denied that there is power in both our creed and our fellowship. Having these things in mind, will you allow me to present the following suggestions?

First: We ought to assume the position in America that we represent all evangelicals whether they are members of our organizations or not. We ought to make it our business to become interested in their needs and problems as they are related to the problems of all evangelicals. Of course, this does not mean that we show an active interest in their denominational problems.

Second: It is my feeling that our national meeting should be outstanding in both fellowship and administration. Hotels are now too small for our meetings. We should start our meeting on Sunday night with an outstanding Fundamentalist preacher in the largest auditorium we could find. He should be selected months in advance, and should be advertised throughout America, and throughout the city in which we meet. In the build-up for that meeting it would probably be wise to begin registrations on the Saturday before the convention. Through the local committee we could secure pulpits for members of our Association to occupy for the Sunday morning services. These services should point to the great mass meeting on Sunday night.

(Dr. Iverson then, in great detail, outlines his suggestions for the 1944 convention which are extremely helpful but for which we do not have room at this time.)

(Continued on Page 3, Col. 3)

A DAILY REPORT OF THE EVANGELICAL CONVENTION

Greater Appraisal Of The Gathering Can Now Be Made

Now that the smoke has blown away and the letters from those present at the recent Constitutional Convention at Chicago have been pouring in to the National Association Offices, we are able to appraise the results of that great gathering with larger perspective.

About two hundred delegates accepted the invitation to gather for a preconvention evening of prayer on Monday, May 3. This was led by Dr. James T. Rider, chairman of the New England District Conference. The Spirit of the Lord was present in a marked way. There was great freedom in song, testimony and prayer. Undoubtedly, the spiritual tone of the whole convention was set on this opening night.

TUESDAY MORNING

The devotional service on Tuesday morning was led by Rev. Robert Munger of the South Hollywood Presbyterian Church. The message was challenging and inspirational.

Following the devotional the convention proceeded with the business of the convention, President Harold J. Ockenga presiding.

The annual report of the Secretary Mr. J. Willison Smith, Jr., of Philadelphia, was read and accepted.

The annual report of the treasurer, Mr. H. J. Taylor, of Chicago, was read by Mr. Robert Walker as Mr. Taylor was unable to be present. It was accepted and placed on file.

At this point a nominating committee was appointed by the chairman. Dr. John W. Bradbury was named as chairman. He was charged with the duty of nominating various committees to function during the Convention.

Rev. J. Elwin Wright, of Boston, Promotional Director of the temporary organization, presented his annual report.

President Harold J. Ockenga brought his annual message which was received with en-

WEDNESDAY MORNING

By popular demand a seven o'clock prayer service was held. This proved to be such a blessing that it was continued daily.

Dr. Paul S. Rees, of Minneapolis, chairman of the Minnesota District Committee, brought the morning devotional message. It prepared the hearts of the delegates for the strenuous sessions to follow.

As has already been stated, most of the morning was occupied by work-study groups and committee meetings. However, several committee reports were heard as well.

WEDNESDAY EVENING

Dr. Ockenga presided. Mr. John Windish conducted the song service. A heart-searching message was brought by Dr. George Huebert, of Reedley, Calif. on the text, "Thy Will Be Done." One word which greatly impressed his hearers was that when word came to him about signing the call to the St. Louis meeting of 1942 he prayed all night about it. At five o'clock in the morning he felt very definitely led to sign the call, along with 147 others, as the Lord made it plain that the movement was of Him.

Following the message there was a session of prayer.

The report of the Radio Committee was presented by Dr. William Ward Ayer.

Rev. John Huffman was called

Rev. Howard W. Poole was called to the platform as a representative of

1. That the drafting committee for the revised constitution be submitted to the convention of 1946 be instructed to make provision so that every church, mission board, educational institution, ministerial association, Christian business men's committee, or other organization which is admitted to membership in the National Association of Evangelicals be given the opportunity to send a delegate to the annual conventions.

2. That voting delegates from any denomination or organization shall at no time exceed ten per cent of the total number of delegates qualified to vote in the convention.

3. That all delegates to national conventions shall be elected or appointed by their respective organizations and duly registered at the national headquarters of the National Association of Evangelicals at least thirty days before the opening date of the national convention. Whenever it appears that more than ten per cent of the entire registration is of one organization notice shall be given to its presiding officer so that the organization may bring its delegates together on the day preceding the national convention and make its selection of members to be seated as voting delegates.

4. At no time shall the national convention elect more than four members of the Board of Administration or more than two members of the Executive Committee from one denomination.

5. That meetings of the Board of Administration shall be held at least semi-annually and of the Executive Committee at least monthly.

The Constitution and By-laws were adopted unanimously after extended discussion. There was thanksgiving and applause because of the unanimity of spirit which had prevailed throughout the discussion.

The morning session adjourned with prayer.

THURSDAY AFTERNOON

Dr. T. Roland Phillips of Baltimore presented the report of the Committee on Policy and Fields of Endeavor. (This appears in its final form in this issue.) There was a full discussion of the report and final unanimous adoption by the convention.

heart-warming climax to the Convention. It appears elsewhere in this issue.

The closing scene was most impressive. On the suggestion of Dr. J. Alvin Orr the entire assembly knelt for prayer. A number prayed audibly. Dr. Clarence Bouma led in the closing prayer and the convention adjourned.

The Board of Administration met immediately thereafter and spent a large part of the night in the consideration of organization matters.

The convention will go down in history as an epoch making gathering. There will undoubtedly be larger and more representative conventions of this Association in the future, but none more significant. Among the outstanding features were: (1) The unity of the Spirit which was manifested throughout the sessions; (2) The disposition of the delegates to discuss and even disagree on matters of detail without rancor, and then to come to unanimous agreement; (3) The willingness of the delegates to give themselves unsparingly in service on the committees; (4) The way in which the convention moved forward on schedule in the completion of the work outlined in the agenda; (5) The efficiency of the Chicago Committee in preparation for the convention; (6) The willing service of those who volunteered as helpers in various capacities; (7) The ease with which the Statement of Faith, its Constitution and By-laws, and the Policy and Fields of Endeavor were adopted without dissent.

The organization is launched. The future rests with the praying, believing Christians everywhere who are awakening to the realization that a new day of opportunity in cooperative effort is here. Many believe it is the beginning of a twentieth century reformation comparable to that of the days of Luther and Calvin.

Prominent Presbyterian Resigns Association

(Continued from Page 2)

What I have been trying to

have more members and certainly more power.

But, should we follow this idea of representation, we may multiply our difficulties. Many problems will grow out of the desire for denominational representation. There we will be confronted with difficulties, too, developing out of the different varieties of church government. Then again, regardless of our membership, we are going to find it difficult as we develop in keeping ourselves faithful to the idea that we are a clearing house. There will be the temptation to constantly impose a program upon the churches and organizations that belong to us. There will be other difficulties, too, and these, no doubt, present themselves to your mind. We have to keep all these things in mind as we shape the policies of this organization for the future. We still have a great deal to do along this line if I am any judge.

Please forgive the length of this letter, but I am speaking out of my heart and deep interest in what I believe is the greatest thing that has happened for evangelical Christianity in many years.

With kind personal regards, I am

Very truly yours,
(Signed) Daniel Iverson

Here Are Answers

(Continued from Page 1)

Board of Administration decides matters of lesser importance between the annual sessions and the Executive Committee carries out the details of these policies. For purposes of administration district offices and organizations are being established as fast as feasible so that the best interests of all communities may be served.

HOW REPRESENTATIVE IS IT? The officially appointed delegates to the Chicago Constitutional Convention represented a constituency of more than 2,000,000 church members. While many of these delegates represented groups not yet in membership, most of the groups represented are expected to join as soon as

FEDERAL COUNCIL, WORLD GOVERNMENT

By J. Elwin Wright

(This is the sixth and last of a series of articles dealing with the policies and program of the Federal Council. It is intended to present, candidly and fairly, the reasons why this Council cannot represent the millions of evangelical Christians in America who have been, until the organization of the National Association of Evangelicals, without representation in matters of common interest and concern. Copies of the earlier articles are obtainable at 5c each at the office of the organization, 120 Tremont St., Boston, Mass.)

The questions under discussion in this issue have been insufficiently debated in meetings of evangelical groups to permit us to speak with as much assurance as on the subject matter covered in earlier chapters of this series. For this reason we wish to have it distinctly understood that we are speaking our personal convictions to which there may be some dissent, although we believe that we represent the mind of the majority of evangelicals.

The leaders of the Federal Council are men of conviction upon the subject of peace. In the twenties and thirties they believed it could be preserved by scrapping navies and disbanding armies. They also believed that our young men should refuse to go to war under any circumstances. Many of them believed that it was wrong to participate in war, or seem to condone it, even by accepting commissions as chaplains. There has been little evidence of any change in these convictions, although, of course, much of the pacifism of pre-war days has taken to cover for the duration.

With unshaken faith in the coming dawn of Utopia, the Council has now set itself to the task of planning the post-war world through its Commission on a Just and Durable Peace. Dr. Walter Van Kirk has discussed the bases of such a peace in his recent book, "The World of Tomorrow." While he calls attention to the fact that the views expressed are his own and are not to be interpreted directly or indirectly as reflecting the judgments of the Federal Council, the commission and [illegible] are [illegible] the Council [illegible] a final [illegible] peace by Federal Council leadership.

[illegible] could be arranged for your city if desired.

HOW MAY FURTHER INFORMATION BE OBTAINED? The following publications are available.

1. Evangelical Action. A cloth bound book of 160 pages giving a history of the genesis of the movement and a report of the convention at St. Louis in April, 1942. Price $1.00 postpaid.

2. United We Stand. A paper bound volume of 100 pages giving several of the addresses brought at the Constitutional Convention in Chicago, the constitution, by-laws and report of the Policy Committee adopted there, also much general information regarding the purposes and plans which [illegible] developed.

[illegible] the above volumes will be mailed to those ordering before September 1, 1943 upon receipt of $1.00.

1. UNITED EVANGELICAL ACTION. A monthly [illegible]

it or [illegible] because [illegible] cient [illegible] That there [illegible] tion with other [illegible] maintenance of [illegible] der will be [illegible] by all thinking [illegible]

Debatable points [illegible] the average evang[illegible] the Federal Counci[illegible] now, are, first, in the [illegible] character, and extent [illegible] authority which [illegible] vested in such a world [illegible] ment, and, secondly, [illegible] not it is the function [illegible] church to enter the [illegible] political arena to promote [illegible] world order.

There are several courses [illegible] open to America in the post [illegible] war period. One course, [illegible] be to advocate the entry [illegible] the League of Nations [illegible] which the aggressor [illegible] would be excluded for a [illegible] of years. The League could [illegible] given more authority [illegible] against any nation [illegible] whatever [illegible] are [illegible] for the maintenance of [illegible] This would involve the [illegible] tion of an international [illegible] force of sufficient size [illegible] fectually prevent the [illegible] ing of aggressor nations.

A second course would [illegible] attempt to withdraw [illegible] participation in post-war [illegible] lems beyond the western [illegible] sphere, letting Europe [illegible] and Africa work out their [illegible] destinies.

A third course, the one [illegible] vocated by Dr. Van Kirk [illegible] endorsed by the Council [illegible] on a Just and Durable [illegible] is the organization of a [illegible] government in which [illegible] will be a state, and in [illegible] the same relationship to [illegible] central government [illegible] states in our own union [illegible] to the government in Washington.

This would involve the [illegible] surrender of our sovereignty [illegible] all matters of international [illegible] concern. The right to [illegible] own industries [illegible] would be surrendered [illegible] would only have [illegible]

committee was [illegible]
hairman, Dr. John W. [illegible]
ury was named [illegible]
was charged with [illegible]
ominating various [illegible]
s [illegible]

Rev. J. Elwin Wright, of Boston, Promotional Director of the temporary organization, presented his annual report.

President Harold J. Ockenga brought his annual message which was received with enthusiastic appreciation.

(Both of the foregoing messages appeared in the May issue of "United Evangelical Action."

The Nominating Committee reported and their report was acted upon by the election of the nominees.

The convention then adjourned for luncheon.

TUESDAY AFTERNOON

The afternoon session on Tuesday and the morning session on Wednesday were devoted to discussions of various fields of endeavor in work-study groups, which were attended by practically all delegates not assigned to other committees. These work-study groups included the following subjects: Evangelism, Missions, Radio, Separation of Church and State, Education, War Services, and Moral and Social Welfare. The same periods were occupied by committee meetings on Constitution, Publications, Finance, Resolutions, Fields of Endeavor and Policy, and Fraternal Relations.

The work-study groups proved to be a most worthwhile feature. Evangelism drew much the largest number of delegates, but every group had a fine attendance. Out of these sessions came recommendations which were incorporated into the final report of the Committee on Policy and Fields of Endeavor.

TUESDAY EVENING

Tuesday evening opened with an inspiring song service led by Mr. and Mrs. Kenneth Wells of Chicago. They sang several inspiring duets. Rev. R. L. Decker, of Fort Collins, Colorado, brought a short devotional message based on John 17.

Dr. John W. Bradbury, of New York City, brought the main address of the evening, a masterly address on the ideology of the movement. This address in full appeared in the June issue of "United Evangelical Action."

Many committees worked into the night in order to have reports ready for Wednesday sessions.

WEDNESDAY MORNING

The devotional period was conducted by Dr. Paul Rood, of Pittsburgh. (This appears in its final form in this issue.) There was a full discussion of the report and final unanimous adoption by the convention.

Dr. Graham Gilmer presented the report of the Nominating Committee. It was read by the secretary, Dr. Stephen W. Paine. The list included nominees for Officers, Board of Administration and Committee on Constitution. The constitution as adopted provides for the election of not less than twenty nor more than forty members of the Board of Administration. The committee recommended that the number be limited to twenty-two for the present. The report was adopted but later the part relating to the election of only twenty-two was recinded and the number was increased to twenty-five to allow for representation of additional groups. The list of those elected appears in this issue.

The meeting then adjourned with prayer.

THURSDAY EVENING

The concluding session of the convention was devoted to a banquet attended by three hundred seventeen. The Wheaton College Quintet provided splendid music.

Greetings of the convention were sent to "Faith for the Times Campaign," a somewhat similar organization in Great Britain.

Convention guests were introduced.

A rising vote of thanks was given to Rev. Howard A. Hermansen for his able work in providing special music during the convention.

Dr. Daniel Iverson, of Miami, was introduced, and took charge of a very impressive installation ceremony for the officers and Board of Administration. These came forward for introductions and prayer.

Dr. Bradbury suggested that all District Chairmen stand and make a report of progress in their respective areas. Inspiring reports came from all sections of the United States.

Dr. Ockenga was introduced as the President-elect and made a most effective speech on the Love of Christ. He then introduced the guest speaker of the evening, Dr. T. Roland Phillips. His message was a timely and

[illegible] Federation

(Continued from Page 4)

What I have been trying to say in all this is, that in my humble judgment it would be a mistake to cut down the meeting of the Association to the comparatively small number of voting delegates and visitors. On the other hand, I believe it would be well to encourage large delegations of visitors to come, but if we do we must be sure that they get something when they come. With reference to the business sessions, that should be confined to the actual voting delegates.

Third: Now as to membership: The more I think of it the more my mind points to a different kind of organization for representation than that plan carried out by Federal Council. It seems to me that we do not want the official membership of denominations primarily. We probably should seek their approval so that our task of securing the membership of individual churches would be simplified, but I do not believe we can be successful in future years as an evangelical organization if we set up our work on the basis of denominational representation. We should be organized on the regional basis, and count our actual representation by the churches uniting. This, I admit, would be the hard way to grow but, in the long run, it may be the better way.

Has it occurred to you that the Lord may be behind our organization for the purpose of giving evangelicals of all denominations a new type of rallying point? Has it occurred to you that we may be called upon to do the suffering work of supporting those who are true to the Word as distinguished from those who are not in the large denominations of our country? These are possibilities I see. I do not think we have any choice in the matter. My feeling is that it is vital to the future of our organization that we have in work and spirit a united testimony for the creed we have adopted. I think God will honor us for it. In the long run we will

HOW MAY A CHURCH or OTHER ORGANIZATION JOIN? By bringing the matter before the proper body of the organization at a legally called meeting. All organizations applying are required to subscribe to the doctrinal statement and support the constitution. Application forms will be furnished on request.

HOW MAY AN INDIVIDUAL JOIN? By signing an application form which contains the doctrinal statement an individual may become a member of a regional association with power to vote in all regional meetings. There are several membership classifications:

1. Endowing Member, $100.
2. Sustaining Member, $25.
3. Contributing Member, $10.
4. Subscribing Member, $6.
5. Affiliating Member, $2.

HOW IS THE MOVEMENT SUPPORTED? By voluntary contributions of churches, organizations and individuals. It is strongly recommended that churches and organizations make a minimum contribution of ½ of 1% of their budgets, that denominations make some special contribution from general funds and that individuals become contributors under the special classifications listed in the previous answer. The vast fields of endeavor which are ours necessitate a budget of approximately $150,000 during the coming year. We desire that it shall come from those who give with thankfulness of heart and prayerful consideration.

WHAT PLANS ARE BEING MADE FOR EXTENDING THE INTERESTS THROUGH PUBLIC MEETINGS IN THE FUTURE? A series of conferences covering many sections of the United States is being planned for the autumn and winter of 1943-44. Write for information about these. Perhaps, one

4. Copies of this folder of questions and answers may be obtained, in any quantity needed for distribution, without charge.

5. A fifteen minute transcription for use on broadcasts has been prepared. This is available to broadcasters without expense upon application.

Address all inquiries to:

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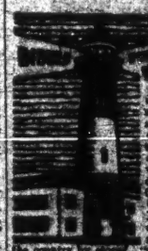

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E. Bible Conference operates With N. A. E.

nection with the recent Bible Conference in Bos- cial session was devoted N. A. E. on May 17 at reet Church.

Conference began on Sun- 16th and continued noon and evening serv- rough the 21st. The sessions of the New Eng- ation was scheduled m. on Monday but delegates were pres- the great noon service r. William Thomas of was the speaker. The service opened at 7:30 d the singing was under tion of Talmage J. Bit- Rev. Vance Havner the message.

dies from many churches rganizations attended the iation's business session in fternoon. Rev. Mr. Park- pastor of the Gloria De- an Church of Providence half hour prayer service Will H. Houghton, nt of the Moody Bible In- brought a greeting and song service. The James der, New England chair- introduced Dean William rtson who brought a heart- ing message on "making a ll offering of self to the

n Rider called on Rev. erson, Rev. Wil- and Rev. Arthur mbourne to report on the go Convention; each en- ed the evident leading of y Spirit among the dele- from sixty-four denomina- tions and independent organizations under the Lordship of Jesus Christ. The nominating committee, Rev. William Nicholl, Chairman, then gave its report which was received, and the meeting instructed the secretary to cast one ballot for the nominated officers for the ensuing term. Rev. James T. Rider, pastor of the Ruggles Street Baptist Church in Boston was thereby elected Chairman; Dr. Irving Barnes, pastor of the Advent Christian Church of Somerville was elected Vice-Chairman; Rev. Carlton Helgerson of Woburn was elected Secretary, and Rev. Ivar Sellevaag of the Court Street Christian Church of Portsmouth, N. H. was elected Treasurer.

Plans were made for stimulating further interest in New England and the Chairman was authorized to call together a representative group to formulate plans for a citywide evangelistic effort in the Boston area during the last two weeks of October. Representatives from the various New England States will soon be called together to further the Evangelical movement in co-operation with the National Association. The details of this larger committee will be worked out shortly. The pastors attending were enthused over the progress already made and expressed approval of the tentative plans of the Committee.

The New England Association of Evangelicals is grateful to the faculty of the Moody Bible Conference for their kind assistance.

Dr. James Ryder

Cuban Patriot, Lavastida, Tells Of His Conversion In A Trolley Car

SENOR LAVASTIDA

* * *

This is the *Second Installment* of the life story of Senor Lavastida, who was so marvellously spared from death and brought to Christ.

He is now President of the Evangelistic Association of Cuba. He is the native preacher on the widely heard CMQ network, "Las Alas del Alba" program.

If you missed the previous installment of this story write the Business Office of "United Evangelical Action" and ask for a copy of the June issue.

* * *

During one of my summer vacations I went back for a visit to Cuba at which time a revolution was taking place. Those who were causing the revolt had their headquarters not far from where my father was stationed. I went hunting with a young lad in this very vicinity not knowing the danger. I shot at a bird with my small rifle two or three times in the direction of a hill where my father had stationed solders. The bullets reached the soldiers who were on guard. Believing that we belonged to those who were revolting against the Cuban government, they shot at us. I knew how to hide on the ground behind rocks since my boyhood I often had hidden on the ground in the woods. We were in imminent danger as the bullets kept coming at us. As we hid behind a stone we could see the bullets hit all around us. When the soldiers thought they had killed us they came to our hiding place.

Sunday School teacher in the Presbyterian church did much to help me so that after a year I joined the Presbyterian church. My friends in the Catholic church persecuted me severely but it was my joy to testify of what the Lord had done in my heart.

God Uses New Convert In Winning Others

I went back to Cuba after a year and worked as a civil engineer for a few years. Since I had attended the Presbyterian church in the North, I became a member of the Presbyterian church in Havana. Without much Scriptural knowledge, but great zeal I gave myself to the winning of souls. The Lord gave me a special love for children.

I supported my mother, two sisters and three brothers. These were all children who had been born after the Spanish-Cuban War. The pastor of this church was a beloved old gentleman. He and his wife were just holding what they had together in the

saying a word to anyone. Then I told my mother who wept much and discouraged me by saying they needed my support. She had my pastor and many friends do all they could to discourage me. In spite of all the opposition I received, I determined to trust my family to God and went to Chicago where I entered the McCormick Theological Seminary in 1917. At this time the government gave my mother a pension. I worked in a restaurant for my board and room during the first year and taught Spanish to meet other expenses. In my second year of school I married a young lady from New England who had been trained at Nyack, knew Spanish and was teaching in Wheaton College where she had graduated. We became pastors of a Spanish speaking church in Chicago where the Lord blessed our ministry. I graduated from McCormick Theological Seminary in 1920. We went back to Cuba as missionaries under the Presbyterian home board. I served some of the Presbyterian churches in the large cities and

had expressed their desire to send their children to the school they were moved of the Lord to help me finish the roofing. Just as soon as the floor of this large house was finished, a group of young men offered me a good sum of money if I would rent them the place to hold a dance. I told them: "This building is to be used for God's work, not for the devil's."

School For Children Named "New Pines"

It took six months to find a name for the school. The name is expressed in this phrase of Marti (the leader in the cause for Independence), "Los Pinos Nuyos" (meaning the young pines), when he realized that the old generation was afraid to strive for freedom he placed his hope that the youths of Cuba would give their lives for the freedom of the nation, and thus help to break the oppressive yoke of Spain. I also saw in the children and young people who could be won for the Lord and called for His service the only hope of

this field, God has in missionary work in a foreign country. He wrote me of the call and expressed his desire to come to start a Bible School in Cuba. I was sure that the Lord was behind it so I wrote him to come on. He came, I turned the direction of the school to him and had the pleasure of performing the marriage ceremony of the first missionaries to our Bible School, Mr. and Mrs. Thompson. The Bible School was started with some of the young people who were there and others whom I had contacted in my evangelistic campaigns.

God Has Honored With Wide Ministry

The outgrowth of this humble beginning has been the establishment of the West Indies Mission which is conducted on faith lines. Today we have thirty missionaries laboring in Cuba, Haiti, and Santo Domingo, and two hundred national workers. Our Bible schools in Cuba and Haiti have trained and are training hundreds of native missionaries who in turn are reaching thousands of their people with the gospel. These workers have established over two hundred self-supporting, self-governing, self-propagating churches under our own Mission, while many others labor under other Gospel agencies to reach millions yet unevangelized.

Radio Program Sweeps Islands

Recently God has answered one of my most earnest prayers in enabling us to reach the unevangelized millions of the Latin American countries by the medium of radio. As in the establishing of the school, so in the launching of this radio work God has sent assistance from the United States. Due to the vision laid upon the heart of American Christians today we have the message of salvation going forth in music and song over the largest chain of broadcasting stations in the West Indies Islands. Our "Las Alas del Alba" program has regular listeners in all Latin American countries.

. Bouma Spoke N.A.E. Meeting

special appointment Dr. Bouma spoke before Christian Reformed Synod Grand Rapids, Mich., June 9. the cause of United

Schilling, Grand Rapids, he was elected as member of the Board corporation at the Chicago

born in Harlingen, in 1891, and re-

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member of the Presbyterian church in Havana. Without much Scriptural knowledge, but great zeal I gave myself to the winning of souls. The Lord gave me a special love for children.

We were in imminent danger as the bullets kept coming at us. As we hid behind a stone we could see the bullets hit all around us. When the soldiers thought they had killed us they came to our hiding place and discovered to their amazement who we were. My father wanted me to return to the States, but I pleaded with him to let me stay to look after the well-being of the family in case a real revolution would break out and take him from home.

I returned later to the States to finish my course in civil engineering. I was in my last year of studies when I received word that my father had been murdered in Placetas, Cuba, because of a political intrigue. Sorrow overcame me and hatred and vengeance filled my heart knowing the unjust death of my father. The weight of sorrow and hatred were so heavy upon me that in a few weeks I lost many pounds. It was at this time I visited a Methodist lady and her daughter who had been very kind to me. They remarked about my sickly appearance. I told them what had taken place and the kind of a father I had lost. They were deeply touched. When I was about ready to leave, the young lady placed in my hand a New Testament telling me she had marked there a promise of Christ for those who were heavy ladened. She had never before spoken to me of her Saviour, but I had many times taught her to say the rosary. Because I was a strong Catholic, she thought I would be offended by her giving me a New Testament and never return to their home again. They lived in the suburb of the city near the end of the trolley carline. I put my finger in the page she had marked and read Matt. 11:28 as I sat in the trolley car. I did not know it was Christ who spoke to me, but I asked Him to take away the load that was crushing my heart. I read in the New Testament until two o'clock that next morning. When I knelt to pray before retiring that morning, I was saved and could ask God to forgive my enemies. I continued attending the Catholic church for six months after I had first begun to read my New Testament. I would go to mass early in the morning and then go to the service in the Presbyterian church. I found no spiritual food for my soul in the Catholic Church. The

sisters and three brothers. These were all children who had been born after the Spanish-Cuban War. The pastor of this church was a beloved old gentleman. He and his wife were just holding what they had together in the church. There were about fifty children and adults in Sunday School. This was supposed to be a large church. He appointed me elder of the church and soon gave me the position of superintendent of the Sunday School. Near the church I found a tenament building in which were many families. An entire family lived in one room. It was from there I was able to get many children to attend our Sunday School. A year after I had been appointed superintendent, we had about three hundred children in Sunday School.

God Calls To Full Time Service

In one of these tenament rooms lived a family of which the mother made her living by sewing for a tailoring shop. The daughter, "America," was about eight years old. Their furniture consisted of two cots, a small rocker, two chairs, a small stool, a sewing machine, and a cooking stove. That small room was America's home and play yard. Whenever she attended Sunday School she always sat on the front bench and fixed her large eyes on me as I led the service. If I did not find her in her place I knew she was sick in bed with her diseased tonsils. After Sunday School I would visit her, tell her the Sunday School lesson, and sing her hymns. One afternoon while sitting near her bed I was thinking of the time when I was her age. I used to climb trees and wade in the brook. I felt sad for the imprisonment in which this little girl found herself. I asked God to use me in establishing a school in the country where children like America could receive their training and be won for the Lord and for His service. One day while leading Sunday School, the Spirit of the Lord asked me for full time in His service. I told the Lord that just as soon as He would make provision for the support of my mother, brothers, and sisters I would be willing to go to seminary.

Embryonic Preacher Studies In Chicago

I waited three years without

from New England [illegible] been trained at N[illegible] Spanish and was teaching at Wheaton College when she had graduated. We became partners of a Spanish speaking church in Chicago [illegible] our ministry. I graduated from McCormick Theological Seminary in 1920. We went back to Cuba as missionaries under the Presbyterian home board. I served some of the Presbyterian churches in the large cities and then was appointed evangelist of the Presbytery of Cuba.

Man's Extremity Becomes God's Opportunity

My wife contracted consumption after she gave birth to her first child and went back to the States. I stayed in Cuba as pastor and evangelist, but spent my vacation every year with her and our son, and later with daughter Ruth. It was during this trying time that the vision the Lord had given me in America's one room home was kindled by the Spirit in my heart. Shortly after, a friend of my father deeded to me thirty-three acres of land with the condition that in a year I would establish a school on this property and that the same would come back to him if the school at any time would not be in session for a year. I cast myself upon the Lord for funds and workers. In a visit to the North a lady hearing the story of Cuba and my vision gave me my first twenty-five dollars for the work. Soon the Lord increased this fund to three hundred dollars and with that the help of eight carpenters who worked in their spare time without pay and I as their helper, soon the first house was built. The location of this house had been a briar patch which I had cut down with my machete and hatchet.

The first material for the roof of this building, palm leaves, rotted on the ground because although I was to pay for the work, some neighboring farmers opposed me, fearing that my coming there would harm their worldly interests. The judge of Placetas knew me, and on hearing of this loss and resistance, secured a group of men from a nearby community to put on this thatched roof. These men came early in the morning shooting their revolvers and making a great deal of noise. Soon they began to shout for rum. When I could no longer keep a deaf ear to this cry, I told them that I had provided a good meal, but no alcoholic drink. They protested, and the job half done, ate their meal and went away making a great deal of noise.

I visited home farmers who

The school was started with a few boarding children and young people and some who came from the neighborhood. The first teacher was a Christian Cuban young lady from the Presbyterian Church. Later an American young lady came to help us with the little Spanish she knew. The school grew and a married man came to lead it. The Lord also provided a married man to cultivate the farm. Relatives of this farmer and the teacher and his family were thorns in my flesh, but the Lord gave grace. I was responsible for the support and the Lord enabled.

Help Comes From United States

The director of the Presbyterian Church in Cuba, an American minister who lived in New York, married in the States a lady who had been a missionary in Costa Rica to a native of that country whom she had met there and who did not speak English. They asked the minister who performed the ceremony for the address of an Independent Missionary work in Cuba, where they could come and serve the Lord. He answered them, "I only know of an insignificant school that is doing this type of work. It was started by one of our Cuban pastors, but he has nothing to offer you as he has no backing." Nevertheless, they secured my address and wrote me saying that they wanted to come and were able to build their own home and support themselves just for the opportunity of serving the Lord. I sought the Lord's guidance and wrote them to come. Mrs. Monge came from a family in Three Hills, Alberta, Canada, who were the founders of the Prairie Bible Institute in that town. She wrote to her relatives of the possibilities and need of a Bible School in Cuba. This lady later went to Canada for a rest and brought a niece to Cuba who had graduated from the Prairie Bible Institute. This young lady became engaged while in Cuba to Mr. Thompson, who was a teacher in that school. Just about that time the Lord defin-

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Division at Wilmington, Delaware; Philadelphia, Pa. (ev[illegible] ning college) and Upland, California (graduate seminars for mini[illegible] sters in service at Bonlah College).

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COMMITTEE FAVORS THE POLICY ADOPTED IN ST. LOUIS

Makes Survey And Reports On Policy, Field Of Endeavor

DR. ROLAND PHILIPS, Chm.

Your Committee on Policy and Fields of Endeavor has met ny times during these three days. Between the meetings its mbers have interviewed various groups and individuals, seeking ascertain the mind of this Convention with regard, particularly, the policy which should govern the proposed organization which came here to consider. Out of the prayerful deliberations of se conferences we unanimously submit the following report:

It is the recommendation of your Committee that this Conven-n go on record as favoring the spirit of the statement of policy opted by the St. Louis Convention of 1942; and declare its belief at there is no existing organization which adequately represents acts for a very large proportion of our evangelical constituency."

We reaffirm our complete alty to the gospel as set forth the constitution adopted by Convention, and declaring unwillingness to be repre-ted by any organization which ot faithful to this gospel, we e our testimony in opposition ll apostasy.

We further recommend the promotional program of organization be put under care of the Board of Ad-istration, which shall employ, ct and supervise the work of ll-time paid Executive Sec-y who shall be assisted by full-time paid regional taries as necessity arises.

e recommend that for pur-s of promotion the country ultimately divided into at seven zones or regions, to be the direct responsibil-under the Board of Admin-tion) of one of these nal secretaries.

Digest of the work-study recommendations.

On *Evangelism*: Recogniz-e urgent need for coopera-f orthodox evangelistic ef-in our day; we recommend ppointment by the Execu-Committe of a Committee on gelism consisting of three ers which shall, with the tive Secretary, formulate for the promotion of such rative evangelistic efforts g said plans into operation n as possible, and because is the key to real evangel-we recommend that our

2. In view of the prevailing liberalism of theological train-ing in America, this Association recommends that the Committee on Education give special en-couragement to seminaries which are committed to evangelical faith, and keep in sympathetic touch with the development of the seminary program within the evangelical movement.

3. In view of the many and varied types of Bible Institutes, both day and evening, denominational and interdenominational, large and small, we recommend that the National Association through its Committee on Edu-cation survey by questionnaire said institutes to ascertain the types of instruction and training being furnished. The purpose of this survey is to provide a digest of information for the next annual convention, on the basis of which may be determined the methods by which this Association can best advance the interests of Bible Institutes in America.

4. A sub committee on the subject of Christian Education in the local church should be set up as a clearing house on inter-est of the church school, daily vacation Bible school, week-day school, young people's organiza-tions and the like.

[illegible] that this [illegible] on Christian Edu-[illegible] the local church during [illegible] coming year survey, re-[illegible] and prepare recommenda-[illegible] for action by the next an-[illegible] convention, on

a. The purpose and method [illegible] Christian Education in the

sider the appointment of a full-time promotional Field Secre-tary of Education as soon as funds are available for the same.

b. That this Association, if possible, provide $1000.00 in its budget for committee work and surveys during the coming year.

c. That whomever the Executive Committee may designate to represent the interests of this Association at Washington shall also be charged to give assistance where possible to evangelical educational interests.

E. *War Services*:

1. In view of the fact that the War Department has consented to recruit chaplains who can meet established requirements upon the recommendation of any established and accredited clear-ing agency.

We recommend that the dele-gates of this convention certify the National Association of Evangelicals as the logical spon-soring body for the certification of chaplains from the individual groups represented in the said National Association of Evan-gelicals.

And that the details of this proposed procedure be worked out by the Executive Committee.

2. Recognizing the great op-portunity for evangelism which is presented in connection with factories engaged in war pro-duction and in connection with new communities of war work-ers,

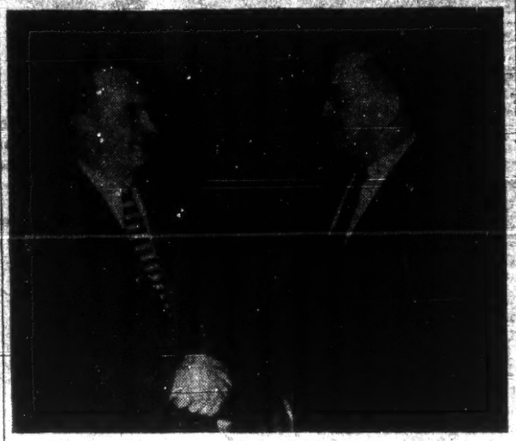
We recomemnd that the Com-mittee on Evangelism be in-structed to study the special problems involved in this type of evangelism and to make its findings available to members of this Association as there shall be occasion.

3. Recognizing the great spiritual returns which have in many cases accrued from the establishment of Christian cen-ters for service men,

We recommend that this con-vention express its approval of this method of spreading the gospel and instruct the standing committee on Evangelism to lend its support to the judicious estab-lishment of such centers when-ever the opportunity arises.

4. Inasmuch as it has already been demonstrated that there now exists a great opportunity for evangelistic teams, supported by various evangelical com-munions or local churches, to exert a tremendous influence for God in the salvation of men in

Thank You, Mr. Smith . . .



Mr. J. Willison Smith, Jr., left, Philadelphia lawyer, of the firm, "Powell and Smith," has worked indefatigably for the National Association of Evangelicals.

moral and the means to be em-ployed in their exercise are spir-itual.

The principle of the separation of church and state does not mean that they have no common interests or concerns. Both should work for the general wel-fare, each cooperating with the other to this end.

The separation of church and state does mean that neither shall at any time intrude upon the domain of the other in the exercise of its proper functions. By the same tokens neither shall hinder nor obstruct the other in the exercise of its legitimate functions.

In the observance of this rule the church as such shall not dic-tate the laws nor determine the elections of the officers of the body politic, although its mem-bers may function as citizens of the state with the full exercise of their Christian consciences.

On the other hand the state should never sanction nor sup-port any legislation which looks toward the establishment of any form of religion or the abridge-ment of the free exercise of any that may be established. Like-wise it should not use any public funds for the benefit of any sectarian institution. The state should have no voice in the doc-trines that are taught by the

YOUTH COLUMN

By C. STACEY WOODS

Secretary of Inter Varsity Chris-tian Fellowship.

Education has long been the hand-maiden of the church. Wherever the gospel has been preached, missionaries have re-duced native language to writing, translated the Scriptures into the native tongue and then taught these heathen people to read and to write, so that they might study and preach the Word of God. The great educational institu-tions of the world for the most part were founded and endowed by God-fearing men and women of faith and vision to further the cause of Christ throughout the world.

Gripped by a philosophy of materialism, education today has been largely secularized. There has been a breakdown in the Christian home. As a result of these two forces the church can no longer claim to influence and mold the life and thought of university men and women to any really effective degree.

In the United States of Amer-ica there is the largest and most significant college student popu-lation in the world. The great majority of these students not only lack a spiritual home en-virionment, not only do not know God, but they are ignorant of the Bible even from a literary stand-point. Recently the Dean of Columbia University made refer-ence to this lack of knowledge of even the outstanding characters and stories of the Bible when recommending that courses be established to correct this condi-tion.

Furthermore the appalling tragedy of this present situation is more clearly realized when it is understood that from the uni-versities of America the leaders of this land and many of the moulders of the much talked of post war world will come. What will be the state of this nation, if as in Egypt long ago, there arise a generation of leaders who know not God?

Universities have been judged the fountain-head of the rising tide of materialism and unbelief that has swept the world. But God does not leave Himself with-out a witness. When the enemy comes in like a flood the Spirit of the Lord lifts up His own standard against him. In the last twenty-five years an uncom-promisingly evangelical move-ment of students, by students and for the winning of students to personal faith in the Lord Jesus Christ has been brought in-to being.

The origin of this witness is found in the faithful preaching of Charles Simeon, rector of Holy Trinity church, Cambridge, England one hundred and fifty years ago. History has judged Simeon of greater spiritual in-fluence in England than any man since Wesley.

His fearless Gospel preaching resulted in the opposition of church authorities. The ward-ens locked the doors of the pews against his congregation. But for ten long years Simeon sound-ed out the truth while students stood in the crowded aisles and at the back of the church throughout his long sermons. His preaching founded the evangel-ical tradition of Cambridge Uni-versity.

Years afterwards his mighty ministry resulted in the founding of the Cambridge Inter-Collegi-

4. Great care should be exer-cised in solicitation of funds. We strongly recommend that dignity, honesty, and Christian sincerity

In one university a lone Chris-tian hearing of what God was doing on a neighboring campus wrote on a blackboard. 'If there are any other students who are depending on the blood of Christ for the forgiveness of their sins and want to witness to their Saviour, meet in room 307 at 4:30 p. m.' To his unbelieving surprise eight students turned up and this was the launching of another campus witness.

This period saw the rise of evangelical work among Euro-pean students now affiliated with Inter-Varsity Christian Fellow-ship in the English speaking world. The little known 'Pro-Christo' movement was born in the universities of the Balkan countries. The great Scandi-navian Evangelical student work blossomed into full flower.

In recent years before the present war International Con-ferences of these evangelical stu-dents were held in Budapest, Cambridge, etc. There was much interchange of thought and Christian Fellowship.

Once an effective witness to Jesus Christ was established in every university in the British Isles, British students became burdened for the universities of the Empire. Dr. Howard Guin-ness, interning in St. Bartholo-mews volunteered for this task Men in British Inter-Varsity auctioned off their sports equip-ment and gave sacrificially to provide Guinness a one way ticket to Canada on a tramp steamer.

At Queen's University, Kings-ton in 1929 the Inter-Varsity Christian Fellowship of Canada was born. Dr. Guinness left this baby organization to travel to New Zealand and Australia where he founded similar move-ments. Then on to India and Europe where for a number of years he travelled as interna-tional student secretary.

In 1939 in response to the urgent plea of American col-legians and Christian leaders the Inter-Varsity Christian Fellow-ship commenced work in the United States. This student wit-ness has spread into 180 campu-uses among which are numbered many of the foremost [illegible] [illegible] [illegible] [illegible]

The aim of Inter-Varsity is two-fold — to win university stu-dents to a personal faith in Christ and to establish on each campus an indigenous evangel-ical student organization by Bible study and by prayer which will be self perpetuating and will

Varsity provided that officers, leaders and teachers subscribe to the Basis of Faith set forth in the constitution. The organ-ization on a campus as a whole must also be in agreement with the aims and objects of the I. V. C. F. Each chapter is autonomous apart from these require-ments and takes on the color and tradition of its own campus. The work of the Inter-Varsity staff is always directed toward building up both students and the local organization so that dependence may be on God and that the chapter may be self-sustaining and self perpetuating as an organization.

As no movement is more spir-itual than its members, nor stronger than its leadership, so the strength and effectiveness of this student witness differs from campus to campus. In one col-lege the work is relatively weak having a mere handful of stu-dents to carry on. In another university a vigorous evangelistic work is pushed forward by a nucleus of one hundred and fifty students. On one campus this year fourteen hundred students crowded to hear a clear cut, down to the earth gospel message. Al-ways the aim is to cause Christ-ness on campus, to obtain offi-cial recognition as a student or-ganization and to make a real contribution in a truly Christian sense to campus life. God has blessed the testimony of these Christian students this year. [illegible] they have been used to lead [illegible] hundred fellow students to ac-cept the Lord Jesus as their Saviour and Friend.

But always Christian students thus organized are a minority on their campus. But then God's plan down through the ages has been to use consecrated minorities to accomplish His eternal pur-pose. One man with God is a majority in God's economy.

In the United States of Amer-ica there is the greatest and most influential university [illegible] population in the world. [illegible] normal times almost one million and a half men and women [illegible] send more than one [illegible] colleges and universities [illegible] have they been called "Future Strategic Millions."

[illegible] University life [illegible] gram and [illegible] to meet this challenge [illegible] U. S. campuses are flooded with thousands of army and navy specialists, very many of whom are former students [illegible] these

A. On *Evangelism*: Recognizing the urgent need for cooperation of orthodox evangelicals in this hour, we recommend the appointment by the Executive Committe of a Committee on Evangelism consisting of three members which shall, with the Executive Secretary, formulate plans for the promotion of such cooperative evangelistic efforts as may said plans into operation as soon as possible, and because prayer is the key to real evangelism, we recommend that our people give themselves to prayer in behalf of this committee and its work.

B. and C. *Home and Foreign Missions*: In view of the overwhelming unfinished task of Home and Foreign Missions, which creates a need for united action among all evangelical bodies,

Be It Resolved:

1. That the National Association of Evangelicals organize a Missionary Department which shall

a. Seek to promote prayer for the salvation of souls through intensive and extensive evangelism.

b. During this year study ways and means to encourage and assist home missionary enterprise and rescue missions.

c. Encourage the observation of the generally recognized rules of mission comity, in order to speed the evangelization of the unreached and to stimulate unity and harmony both at home and abroad, and

d. As desired,

(1) Represent evangelical missionary organizations before the government on matters concerning permits and passports.

(2) Cooperate with the missionary societies in securing transportation of missionaries to the field, and

(3) Assist in the transmission of funds to foreign countries.

2. That all missionary societies desiring to avail themselves of the benefits of this Association shall submit such annual reports as required by the Missionary Department.

D. *Education*:

1. Because of the conditions which exist in many colleges and seminaries, we would encourage the planning of conferences by this Association for groups of students in the higher brackets of college and seminary students, in cooperation with the existing organizations as the Inter-Varsity Christian Fellowship, the League of Evangelical Students, and other similar organizations.

2. Inasmuch as it has already been demonstrated that there now exists a great opportunity for evangelistic teams, supported by various evangelical communions or local churches, to exert a tremendous influence for God in the salvation of men in the armed services,

Be it resolved that our members be challenged by this Convention to make some outstanding contribution to the war effort in a spiritual way by vigorously pursuing this program of military evangelism, not only among the men but also among the women of the armed forces of our nation.

F. *Moral Welfare and Social Service*: The policy of this Convention has been to outline general principles which will form the basis of fellowship and action for the members.

It is obviously necessary that the same procedure be followed when dealing with the subject of moral welfare. Therefore, we recommend the following principles, with the understanding that the members be allowed freedom in their interpretation.

We feel the necessity of a strong Christian testimony on the part of all believers with regard to moral questions.

We feel that all Christians should abstain from fleshly lusts that war against the soul, and that they should "be not conformed to this world," inasmuch as God has said, "Be ye holy, for I am holy." We recommend that in practice and teaching all members strive to promote holiness in character and conduct, "avoiding even the appearance of evil."

G. *Separation of Church and State*:

Since God has ordained that there shall be human government, and since Jesus Christ is head of the church it is obvious that both state and church alike have their origin in the counsels of God and are designed to serve His purposes on earth.

However, being different in nature, each has its distinctive functions and may be expected to employ the appropriate means by which to exercise these functions. The functions of the state are political and moral, and it may employ material means in their operation. The functions of the church are spiritual and

On the other hand, the state should never sanction or support any form of religion or the establishment of any form of religion or the abridgment of the free exercise of any, that may be established. Likewise it should not use any public funds for the benefit of any sectarian institution. The state should have no voice in the doctrines that are taught by the church, neither should the state concern itself with the forms of worship that are observed by the church, nor with the personnel of the officiary of the church

H. *Radio*:

Whereas gospel broadcasting has come to a critical and strategic hour—critical because the future of gospel broadcasting is in jeopardy, and strategic because of the great challenge of the unreached masses, and

Whereas there is need for a gospel broadcasters' united front for matters related to national radio policy and united action in plan and procedure among those broadcasting the gospel.

Be It Resolved:

That the National Association of Evangelicals create a Committee on Radio to function for the radio interests of its constituency, with the Executive Committee of the Association, on such matters of policy and procedure as need to be decided during the course of the year.

That an annual radio clinic be held for the purpose of mutual help and instruction for those actively engaged in gospel broadcasting, this clinic to be held during the annual meeting of the Association.

That a high standard of ethics shall be established for and maintained by its constituent membership. Our code of ethics must not be lower than that recognized by national broadcasting groups. This standard shall include the following:

1. Gospel broadcasting by constituent members shall be maintained on a dignified plane.

2. Gospel programs shall, insofar as possible, be comparable in quality to commercial broadcasts.

3. Care must be exercised in gospel broadcasting to avoid highly controversial and minute sectarian discussion. The emphasis should always be upon the great fundamental truths of the Bible, and extreme care should be exercised against giving unnecessary offense to religious groups with which we differ.

4. Great care should be exercised in solicitation of funds. We strongly recommend that dignity, honesty, and Christian sincerity be exercised in appeals for expenses for radio broadcasting, and that the time occupied for these appeals shall not be grossly out of proportion to the length of the broadcast.

We recommend that the Committee on Radio be authorized to proceed at once to the formation of our code of ethics for gospel broadcasting which code, after ratification by the Executive Committee, shall be official until the next annual meeting of this Association.

We recommend that in connection with our next annual convention there shall be scheduled a special group meeting to review the above mentioned code of ethics and to study other problems involved in gospel broadcasting and to report its findings to the Convention.

Report of Resolutions

Committee

1. Resolved that, taking cognizance of the fact that our government maintains an embassy at the Vatican of Rome, we here again declare it to be our established conviction that separation of church and state must always be recognized both by the government and the church of Christ, this being a sacred preamble of the democratic way of life.

2. Resolved that, inasmuch as a decidedly clear and appealing paper has come into our hands from a number of highly esteemed and judicious youth groups, we recommend that this paper here attached, be put into the hands of the officers of this Association and the Board of Administration with a request that during this year they shall give careful and constructive attention to it, whereby provision shall be made for a recognized place for Christian work among the youth, and in affiliation with the National Association of Evangelicals.

3. Resolved that we, in absolute devotion to the gospel of Jesus Christ, again affirm our unqualified opposition to all apostasy, and we hereby unite our testimony to this end.

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at the back of the church throughout his long sermons. His preaching founded the evangelical tradition of Cambridge University.

Years afterwards his mighty ministry resulted in the founding of the Cambridge Inter-Collegiate Christian Union (C. I. C. C. U.), in 1877, the mother chapter of Inter-Varsity throughout the world.

From this group in its early days went forth seven men who were to blaze a trail across the heathen world. They were known as 'the Cambridge Seven,' and included such missionary heroes as C. T. Studd, Bishop Cassells, and D. E. Hoste who succeeded Dr. Hudson Taylor as director of the China Inland Mission. And there have been hundreds of others—university men and women whose lives God captured while still on the campus and who have ventured forth to the 'regions beyond' as Christ's ambassadors.

The termination of the great war gave an impetus to the student work in Cambridge. Returning from the battlefronts of Flanders to the university campus, men who had dared all for 'king and country' dedicated themselves afresh to the higher obedience of the King of Kings. Cambridge men placarded Oxford-town with Cambridge colours to announce that Cambridge undergraduates would tell what Jesus Christ meant to them. Hundreds of Oxford students crowded to hear this new and vital message. The Keswick Convention gave much strength and encouragement to the movement. So it spread from campus to campus.

The aim of this Varsity two-fold — to win university men to a personal faith in Christ and to establish on each campus an indigenous evangelical student organization by Bible study and by prayer which will be self perpetuating and will insure that a positive witness to Christ will be maintained. The function of the national organization is to establish work on new campuses and to help exisiting work taking care that its testimony continue true to the Lord and to His Word. It is the prayer and desire of the I. V. C. F. that in American Universities where this work is established that an effective witness may continue as in Cambridge University, England, where students have carried on without compromise for more than sixty-five years.

In the United States the Inter-Varsity Christian Fellowship is organized under a Board of Directors and a Council of Reference and is incorporated under the laws of the State of Illinois. A staff of consecrated university graduates, men and women, is maintained travelling in assigned territories from campus to campus, organizing and sustaining this work. Groups of Christian students may affiliate with Inter-

to an all [illegible] gram and Inter-Varsity is to meet this changed [illegible] U. S. campuses we find thousands of army and specialists, very many of are former undergraduates these men are usually the care of a chaplain and an open door is extended to Varsity, the Inter-Varsity Christian Fellowship faces its greatest opportunity and challenge in its history in this country.

"The Chicago Convention exceeded all my expectations from a spiritual, doctrinal and fellowship viewpoint. The unity and democratic spirit of this great variegated body of delegates was most impressive. This organization has unlimited possibilities for nation-wide Christian influence."—Rev. H. G. Vorabelt, Jr., Pastor Westminister Presbyterian Church, Philadelphia, Pa.

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BANQUET SPEECH DELIVERED BY DR. T. ROLAND PHILIPS

"I have been trying to find one reason why I should have been chosen for this task. As I look out into your faces I can see a hundred reasons why I should not have been. After the message we have just heard I almost feel like saying, 'Let's go home' - - - But I have been commanded to bring you this final word so I must obey.

I have been thinking through these days, as far as I have been able to think, that I should like to end with you where we began. That must have been a wonderful prayer meeting that you had last Monday evening, and I am sorry that I could not have been here, but, oh, that we might recapture that same atmosphere just in these closing moments.

I want you to think with me about a story that I am sure you have preached upon many times: the story of our blessed Saviour on that Mount of Transfiguration, manifesting His glory and His majesty to those three disciples who were with Him there; and down at the foot of the Mount those nine disciples standing helplessly before that lunatic boy.

I want you to remember that they were helpless

(a) In spite of the fact that they had been commissioned to do this very thing. When the Lord Jesus sent them out months before He had given them authority to cast out demons.

(b) In spite of the fact that they had had the experience of casting them out, for when they came back they said with an hilarious joy, "Lord, even the demons are subject unto us." Yet in spite of the commission and in spite of their experience here they were, impotent, helpless, powerless.

It seems certain from the story that they had tried to cast out this demon. They go through the old motions and say the old words, but nothing happened. This demon defies them. This disease is too much for them.

I wonder if they began to make excuse for their helplessness. I wonder if they said, "This is particularly stubborn." It has been with this boy a long time. It has resisted all our efforts. It may be God's will to do it in this way, in this place. These Pharisees are here. They are laughing at us. We couldn't expect us to work in an atmosphere like this. I wonder if they made excuses. We say such things to that. "The night is dark." "The people are unresponsive." "The weather is bad." "The hour is late." "The crowd is small." "The offering is poor." "The singing is poor." "The preaching is poor." "The choir is poor." "The organ is poor." "The piano is poor." "The ushers are poor." "The janitor is poor." "The pastor is poor." "The church is poor." "The people are poor." "The world is poor." "The universe is poor." "God is poor." "Everything is poor." "Nothing is good." "Everything is bad." "Everything is terrible." "Everything is awful." "Everything is horrible." "Everything is dreadful." "Everything is ghastly." "Everything is hideous." "Everything is monstrous." "Everything is abominable." "Everything is detestable." "Everything is loathsome." "Everything is repulsive." "Everything is revolting." "Everything is disgusting." "Everything is nauseating." "Everything is sickening." "Everything is vomitous." "Everything is puke." "Everything is shit." "Everything is crap." "Everything is bullshit." "Everything is horseshit." "Everything is cowshit." "Everything is pigshit." "Everything is chickenshit." "Everything is duckshit." "Everything is goatshit." "Everything is sheepshit." "Everything is dogshit." "Everything is catshit." "Everything is ratshit." "Everything is mouseshit." "Everything is batshit." "Everything is owlshit." "Everything is eagleshit." "Everything is hawkshit." "Everything is vultureshit." "Everything is buzzardshit." "Everything is crowshit." "Everything is ravenshit." "Everything is magpieshit." "Everything is jayshit." "Everything is robinshit." "Everything is sparrowshit." "Everything is finchshit." "Everything is wrenshit." "Everything is thrushshit." "Everything is warblershit." "Everything is flycatchershit." "Everything is swallowshit." "Everything is martinshit." "Everything is kingfishershit." "Everything is woodpeckershit." "Everything is cuckooshit." "Everything is roadrunnershit." "Everything is anishit." "Everything is guineafowlshit." "Everything is peafowlshit." "Everything is turkey

...reach Him.

I wonder if that is why He said, "If ye had faith as a grain of mustard seed you would say to this mountain, be thou removed—you would say to this thing that separates you from Him, Be thou removed."

But, dear brethren, He was there. All the while they were standing helplessly before that need He was there. He was in that mountain and He was by their side; and had they only asked Him they would have saved themselves all of the embarrassment that came from the scoffing and the scorn of the enemies of our Lord.

If there is one thing I should like to say to you as we go out from these wonderful three days together, it would be this—"He is here." He has been moving upon us. If you have not seen Him you haven't eyes with which to see. He is here in all His majesty and might. May I quote you a verse of Scripture as I ...

...If we should never see each other again, let this fellowship on this day, in God's house, be sufficient evidence of our faith.

"If that something should happen do not be sorry, do not mourn for me. I shall be with Him and I shall be glad.

(Signed) Horace

P. S. We have not here our abiding place, but we are on our way to the City of God."

It is a wonderful thing to have a Saviour like that! Do you know Him? I don't usually preach to an audience like this, but I never talk to any company without asking them to accept this wonderful Saviour.

And if we know Him, beloved, he is here in our midst. He is here to unite us; to enable us to manifest the unity of the Spirit; to enable us to go forth and continue that wonderful unanimity and harmony which we have had during these days. And He is here to use us. He is here to enable us to carry out the things we have begun. We have adopted a tremendous program this week. Do not expect that all this work is going to be done in the next few weeks. We have laid here a foundation. The building must be put up upon it. Few of us are interested in foundations. We gaze upon a structure as it is nearing completion, but have little interest in the hole that is dug for the foundation. But we have laid the foundation. Now let us build wisely and well. Let us have patience with each other. None of these men whom you have elected are able to do this thing, but our living Saviour is in our midst and He is moving on. Let us believe Him and let us ask Him and He will perform.

A LITTLE HELP PLEASE!

The city addresses for the following names are missing from their United Evangelical Action subscriptions.

If you know where these people live, won't you please let us know?

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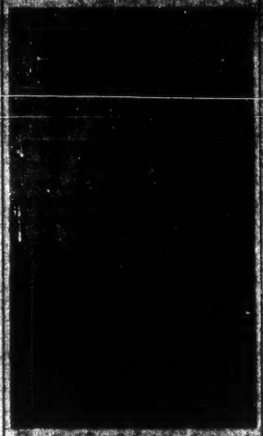
DR. HAGER ACTIVE IN EVANGELISM



DR. HARRY J. HAGER

Dr. Hager has been honorary vice-president of the Chicago Bible Society for the past ten years; appears on the program of the Winona Lake, Cedar Lake, Lake Okaboji, Iowa and American Keswick Bible Conferences; was a principal speaker at the historic Congress on Prophecy held last winter in the Calvary Baptist Church of New York City; and the recent national convention of the World's Christian Fundamentals Association held at Omaha, Nebraska; has appeared on several State Christian Endeavor Convention programs including the Illinois and Wisconsin State Conventions; is also a frequent speaker at the noon-day meetings of the Chicago Christian Business Men's Committee which broadcasts over WJJD; also broadcasts frequently over Station WMBI of the Moody Bible Institute. The Chicago pastor is president of the missionary society to the Jews. "The Mes-

...Queen Wilhelmina and ... a member of the Advisory Committee of the World's Christian Fundamentals Association and of the International Child Evangelism Fellowship; also a member of the Board of Administrators of the National Assoc. of Evangelicals and a member of the Executive Committee; denominationally, he has served as president of the Particular Synod of Chicago and is at present chairman of the General Synod's Permanent Committee on Evangelism of the Reformed churches in America. He is also a member of the Board of Foreign Missions of the Reformed church in America; and a member and past president of the Board of Trustees of Western Theological Seminary of Holland, Michigan. While a student at Hope College he was president of the student YMCA, 1st place winner in the Michigan Intercollegiate Oratorical League and served as an infantry corporal in World War I. He graduated from Western Theological Seminary as class valedictorian in 1924 and from Chicago University with the degree of Ph. D. in 1933; Hope College, his alma mater conferred on him the honorary degree of Doctor of Divinity in 1937. He conducts several evangelistic campaigns and Bible conferences a year in addition to his parish duties of shepherding 3,000 souls, the largest congregation of his denomination, and directs America's largest Summer Daily Vacation Bible School, together with a Radio ministry of weekly broadcasting on a major Chicago station, WAIT. Previous to his ministry at Bethany Reformed Church, Dr. Hager was Professor of Bible and Biblical literature in Hope College, and made extensive research and travels in Egypt, Palestine and other Bible lands.

...that there is to be established at some future time, a wider and permanent system of general security does not make any more palatable the idea of the United States, England, Russia and China assuming the role of world policemen . . . Christians, pacifists and others, should not be asked to support a make-believe police force called into action to protect the ill gotten conquests of past wars, or to implement the chauvinist policies of statesmen who, under the guise of a make-believe world community, seek only to prevent other nations from taking that to which their own nations are not justly entitled. (Religion and the World of Tomorrow, pages 48, 53, 54, 59).

If this theory is just and workable then Israel should have made a league with the Canaanites instead of destroying them. Perhaps our treatment of criminals should be revised to conform to the proposed new order. Why not invite organized gangs of bank robbers, highwaymen and other lawbreakers to sit in conference with our law-enforcement agencies and work out some plan whereby our city and state governments shall collaborate with these gangsters in the maintenance of law and order. A police force composed of gangsters and reputable citizens in equal number might solve our crime problem.

Personally, we find ourselves entirely opposed to any world government scheme which will seriously affect the sovereignty of America. We

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Broadcasting Gospel Is Evangelical Duty

By WILLIAM WARD AYER

Religious broadcasting has become big business in America. ...s now the chief means of evangelizing millions of unchurched ...ple of this generation. A few years ago religious broadcasters ...re few and their influence limited. They have now become so ...werful and influential that even the secular world is taking cog...ance of them and station owners and radio chain directors are ...mulating plans for their direction and control.

...agazine "Coronet" for May, ... that a religious revival is ...ing to America as a result of ...on by radio. It introduces ...feature article by saying, ...erica is going back to ...ch, reading the Bible and ...ding the air with religious ...grams in a great resurgence ...chet in the Christian faith." ...radio comedian once attract... largest listening audience; ...ow, according to "Coronet," ...ica's largest radio audience ...not listen to Charlie Mc...y or Bob Hope but to Wal... later and Charles E. Fuller. ...e men have evidently out...ed their (sometimes fun... competitors with the old ...ioned gospel of redeeming ... through our Lord Jesus ...d, and it makes one feel that ...is still something solid and ...re about the heart of the ...ican Nation, that in these ... and degenerate days this ...e true.

...lso cheers the heart of the ...elical conservatives that ... modernism, through the ...al Council and like-minded ... have captured the sus... time given to religion by ...at chains, still the greatest ...g is being given the ...er of the old gospel. Mod... even on the radio, well ... by wealth and opulence. ...a sterile faith which neith...ves the heart of its audi... or creates any great inter...ing the multitude.

...ngelicals must, however, ...ell to their radio broad... What we have is obvi...iven us of God. The sev...ain programs, which are ...g the multitudes in Amer... in foreign countries as ...are duplicated, if not ...sts over individual sta... all over the land. Many ... of dollars are being ...nnually and expended in ... these programs on the ... the world knows that they are to serve the popular public interest their message must be watered down considerably.

Second, "That no religious program should appeal over the air for contributions for the support of the program itself, nor should a charge for sermons, pamphlets or religious objects, distributed through religious programs be used by the sponsors as a means of raising funds."

We recognize that there has been much overdoing of the plea for money by conservative religious broadcasters. Some have really made their programs a deplorable racket in this respect. Yet, humanly speaking, if we are not allowed to appeal to our listeners to support the broadcasts, many shall undoubtedly be forced off the air through lack of funds. The attitude of the N. A. B. to my mind, is grossly unfair. It smacks of discrimination against one form of broadcasting. Politicians may buy time to propagate their particular views and we certainly question, at times, their contribution to the "public interest, convenience and necessity" of their listeners. They also may appeal for funds.

Advertisers of cigarets, beer, wine, and almost any commodity that has funds to buy time, can make their sales appeal, telling the price of their product and urging people to buy. What, I ask you, is this but an appeal for money? Therefore, the gospel is discriminated against and religious broadcasters are told that they shall not be permitted to let people support the work in which they believe.

Another suggested procedure of doubtful content contains the following statement:

"Religious programs, even though doctrinal and confessional, should be addressed to the public interest and understanding."

Careful study of this point reoftimes he does not. The radio station, however, has a wave length to maintain with the FCC and must ever have the goodwill of the general public. One cantankerous religionist can destroy that goodwill in a very short while.

We recommend that all gospel broadcasters prayerfully analyze their position in the light of the dangers that beset us on every side and eliminate from their programs all things that offend unnecessarily. I believe most radio stations, including chains, are amicable to high-type gospel broadcasts; but crackpots, racketeers, fly-by-nights, ranters, and sensationalists bring reproach upon all our programs.

May I, in closing this article, suggest a few simple curative methods: Let us have "sanity." Our gospel should be presented plainly, intelligibly and intelligently. Emotional ranting and specious pleading is hurting the broadcast of the truth. I cannot see any reason why ungodly men should be given occasion to classify us as "religious cranks" to be tolerated but abhorred. Our message should be sweet, reasonable, and so should our spirits.

We must have "sincerity." The broadcaster is indeed a voice crying in the wilderness, and he is known to most, only as a voice. The voice that is not the expression of a heart that yearns to glorify God in sincerity will soon be detected. Station owners complain that fundamentalist broadcasters are too prone to "toot their own horn" and to advertise themselves as the greatest of the realm. Better to exalt Jesus and forget self. Insincerity is very easily detected even though the insincere person himself may not know it.

Above all, let us have "honesty." Let us put an end to racketeering. For more than a decade, now, certain religious broadcasters have gathered in the shekels for themselves. Some years ago, according to reliable report, one fundamentalist broadcaster went to Washington and told the Communications Commission that they were authoritatively for the fundamentalists. Boastfully, he told of his financial standing admitting that he had gotten a fortune from his radio audience. When he started broadcasting he did not have

President's Column

(Continued from Page 1)

FIELD SECRETARY ACCEPTS POSITION

Dr. J. Elwin Wright, after prayerful consideration and after being released from his responsibilities as president of the New England Fellowship, has agreed to accept the office of Field Secretary of the National Association.

Dr. Wright continues at a sacrifice salary to do this highly responsible work. We know of no one else who brings the wide experience, the fund of knowledge and the high altruistic purpose that Dr. Wright possesses into this movement. The Association is to be congratulated that Dr. Wright has accepted the office of Field Secretary for the ensuing year.

INVITATIONS TO SPEAK

Your president has been overwhelmed with invitations to speak at synods, conferences, conventions, regional associations and other gatherings. How delightful it would be to have the privilege of accepting all these invitations and of ministering unto the brethren in this phase of the Lord's work.

Such, however, is impossible even if the full time of the president were devoted to this work. Therefore, we ask you to be as charitable as possible when such invitations cannot be accepted. Only those most advantageous for the progress of the National Association and physically possible for the president will be accepted.

GO YE INTO THE HIGHWAYS

The hour has come when the ministry of the church must no longer confine itself to the four walls of the church building. A passion for souls dictates that we make an impact on the unchurched masses by preaching in public squares, parks, thoroughfares and in factories.

Attempts to reach the masses with the Christian message are receiving great encouragement. No one plan is adaptable for every area. Each pastor or worker must determine the method most adapted to his community but let us be all more

Maryland Delegate Gives Viewpoint On Convention

By C. H. MONTGOMERY
(From Pentecostal Holiness Advocate, Franklin Springs, Ga.)

"Having been elected delegate to represent the Maryland Conference in the Constitutional Convention of the National Association of Evangelicals for United Action, I was requested by the General Board to observe the proceedings of the Convention, and report my observations to the whole Church. This I promised to do, and also to act as official observer for the Baltimore Conference, whose board is assisting my own Conference to defray expenses to the Convention.

"Therefore, it is my purpose to give you a faithful report of the Convention and all its activities insofar as it is in my power to observe and record.

"I am writing this first part of the report at the close of the first day of public session. Other observations will be written as the occasion demands.

Begins With Prayer Meeting

"The Convention began informally last night, May 3, with a prayer meeting held in one of the Convention rooms of the La Salle Hotel. This prayer meeting was a season of spontaneous petitions in which one and all were free to participate. It undoubtedly had much to do with setting a spiritual standard for the Convention itself.

The first business session opened at 9:30 a. m. today, May 4. Dr. Harold J. Ockenga, pastor of a Congregationalist Church in Boston, is president. The first vice president was Dr. R. J. Bateman, a Baptist minister of Memphis. However it was announced to the Convention that Dr. Bateman died a week or two ago. Bishop Leslie R. Marston of the Free Methodist Church is second vice president. The secretary is Mr. J. Willison Smith, an attorney of Philadelphia. The treasurer is Mr. H. J. Taylor, a Chicago manufacturer. The Promotional Director is Rev. J. Elwin Wright, of Boston; Mr. Wright is also president of the New England Fellowship; and the Executive Committee is completed by Dr. John W. Bradbury, Editor, The Watchman-Examiner, of New York City; Dr. J. Alvin Orr, professor, Erskine College, Due West; Dr. T. Noland Philips, pastor of Arlington Presbyterian Church, Baltimore; Dr. H. M. Shuman, president

The heads of both of those churches are here, and both denominations drew honorable mention from the president today.

"In addition to these, the following Holiness groups are represented: Nazarenes, Free Methdists, Pilgrim Holiness and Christian and Missionary Alliance. There may be others, but I have not as yet located them. But you can see by this account that Holiness is well represented in the Convention, and Pentecost is not far behind. There must be from seventy-five to one hundred of the preachers here who have the baptism with the Holy Ghost as we teach it, although, so far as I know, I am the only Pentecostal Holiness person in Chicago tonight.

Outstanding Interests

"We have had speeches today by the following men: Rev. Robert Munger, pastor South Hollywood Presbyterian Church; Rev. J. Elwin Wright, promotional Director; Dr. H. J. Ockenga, president; Rev. Bob Jones, president of Bob Jones College; Rev. Daniel Iverson, Chairman of Committee on Evangelism; and by Dr. Bradbury, of the Watchman-Examiner. I shall give you a part of the speech by Dr. Ockenga elsewhere in this paper; so I shall not comment on it here. Suffice it to say that it was a masterful presentation of the whole Convention in evangelism. As an example of this outstanding interest, I cite the following. There are about fifteen committees working in the Convention. Every member of the Convention has the privilege of serving on one committee. Some have served on two committees. There has been more real sanctified forbearance and consideration in this body than you will find in many so-called holiness conventions. Factionalism has been almost non-existent. Self-seeking has not once reared its ugly head. Every one has been willing to serve where he was needed. The Convention has recommended a committee on foreign missions and one on home missions; but the Convention unanimously approved the Nominating Committee's act of combining the two. So we have only one committee on missions—as it should be.

General Accomplishments

May 6, 1943

"The main business of the Convention has come to an end since I wrote the preceding paragraphs. There have been three full days of the most intensive activity that I have ever observed in any ecclesiastical gathering. It would be impossible to convey to you any proper conception of the tremendous task that has been completed here in these three days. But to give you a little idea of it all, the Convention has adopted a constitution and set of by-laws; has approved its statement of doctrine to which all members must subscribe; and has listened to, amended, revised and received reports from committees on Evangelism, Missions, Education, War services, Public Relations, Separation of Church and State, Radio, Publications, Finance, Resolutions, and Fields of Endeavor and Policy; and has elected its officials.

If the size of the task has not yet impressed itself upon you, let me remind you that the Convention is composed of about 500 delegates representing sixty-four different denominations and independent groups. These dozens of church groups are composed of Calvinists, Arminians, Congregationalists, Episcopalians, Holiness, Pentecostal, and in-betweens. These men have united on one thing; a simple statement of evangelical faith, and a determination to oppose by positive preaching the encroachments of modernism and Catholicism.

Attitudes and Trends

"Too much cannot be said in praise of the fellowship and Christian tolerance of the group composing this Convention. There has been more real sanctified forbearance and consideration in this body than you will find in many so-called holiness conventions. Factionalism has been almost non-existent. Self-seeking has not once reared its

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well to their radio broadcasting. What we have is obviously given us of God. The development of chain programs, which are reaching the multitudes in America and in foreign countries as they are duplicated, if not [illegible] broadcasts over individual stations all over the land. Many millions of dollars are being expended annually and expended in broadcasting these programs on the assumption and the world knows that religious broadcasting is big business. Therefore, religious broadcasting is being thoroughly investigated. Radio men want to know what makes it click and why there are cold and jangling sounds coming from it.

It is our Heavenly Father who sustains gospel broadcasting and uses this medium as a means of "eleventh hour" proclamation of the truth, we must look to Him for a continuance of this service and see that all things are done to His glory. There should be no broadcasting in the name of the gospel which casts any shadow upon the cause of Christ.

We have said that owners of stations and chains are taking advantage of this religious broadcasting, and gospel broadcasters should know what is being said in high places concerning them.

Activities which will work disastrously against gospel broadcasting, if they are followed by the radio stations, were formulated at a meeting of the National Association of Broadcasters, held in May. A report given by Rabbi Saul B. Appelbaum, secretary of the Religious Broadcasters Work Study Group, contained the following of the recommendations among several others:

First, "That the time for broadcasting religious programs should be provided by radio stations on a "sustaining" basis in keeping with their responsibility to serve 'the public interest, convenience and necessity' of their customers."

If this procedure is followed, it will be deadly to gospel broadcasters as we will be unable to purchase time from a station and the time allowed to most of us on the facilities of our local constituency would probably limit church broadcasters to programs but once or twice a year, and then if

Religious programs, even though doctrinal and confessional, should be addressed to the public interest and understanding."

Careful study of this point reveals that religious broadcasters must needs avoid presentation of deeper and more important doctrinal teachings, for how can the general public understand the things of God—"The natural man receiveth not the things of the Spirit of God." We are greatly in need of prayer in these matters. God alone can protect the preaching of His word!

A minister in Oklahoma declared publicly that he was forced off the air by the following rules which were applied to his message: (1) That there be no solicitation of finances for the continuation of the program; (2) That no controversial issues be discussed which, he said, would virtually mean that all prophetic messages be eliminated from his program; (3) That denunciation of modernism and ungodliness in church circles be omitted; (4) That he present script (his message written out complete) several days in advance of each broadcast. The preacher said that these restrictions were wholly impossible and unbearable, and we thoroughly agree with him.

Now there is another side to the story, and station owners and program builders deserve a little sympathy. Religion is the "hottest" and most controversial material which they handle. They are often in difficulty and under accusation of being unfair and that religious broadcasters are using their stations to undermine some other faith or attack some other belief. Protestants are divided into "57 varieties" of denominations and cults, and many broadcasters are freelancers without credentials or backing and operate their programs financially "for the benefit of their wife's husband," being responsible to nobody for finances. The Christian should follow the divine injunction and do everything decently and in order, but

[illegible] broadcasters are told that they shall not be permitted to let people support the work in which they believe.

Another suggested procedure of doubtful content contains the following statement:

[illegible] years ago, according to reliable report, one fundamentalist broadcaster went to Washington and told the Commissioners [illegible] dictatively for the fundamentalists. Boastfully, he told of his financial standing admitting that he had gotten a fortune from his radio audience. When he started broadcasting he did not have a penny. His assets, he said, now ran way up into five figures. This, obviously, opened the eyes of the Commission to the possibility of appealing to the religious public for funds, and I suspect the time will soon come when no broadcasting will be permitted where individuals profits unduly by the generosity of the listening public.

Every religious broadcaster should be backed by a recognized organization and, if possible, there should be a corporation to account for every penny received with the same conscientiousness with which the business world endeavors to operate. There is a sense in which the future of our religious broadcasting is dependent upon the sanity, sincerity, and honesty of the broadcasters themselves. The field is ripe for harvest and God has given us rich oportunities. Let us not destroy the work of the true laborers but rather labor together until the harvest is completely garnered.

[illegible] with the Christian [illegible] are receiving great encouragement. No one plan is adaptable for every area. Each pastor or worker must determine the method most adapted to his community, but let us, by all means act.

Some are finding it possible to broadcast the sermons by amplification to the passer-bys outside the church sanctuary. Others are going to the people in street-preaching. Yet others are carrying the gospel message into the factories and business houses. Let the numbers of such earnest workers radically increase. We must go to the people!

I trust that it will become a real clearing house for the evangelicals of this country along the lines indicated under Article VIII of your Const.—H. M. Shuman.

* * *

A strong persuasion was wrought in my heart that the United Action movement is not of man but of God.—Norman F. Donty.

[illegible] manufacturer. The Promotion Director is Rev. J. Elwin Wright of Boston. Mr. Wright is [illegible] president of the New England Fellowship, and the Executive Committee is composed of Dr. John R. Rice, Editor, The Sword of the Lord; Dr. Harry Ironside, Chicago Moody Memorial Church; Dr. Daniel Iverach, Chairman of Committee on Evangelism, and by Dr. Bradbury, of the Watchman-Examiner. I shall give you a part of the speech by Dr. Ockenga elsewhere in this issue, [illegible] of the Convention is [illegible] evangelism. As an example of this outstanding interest, I cite the following. There are about fifteen committees working in the Convention. Every member of the Convention has the privilege of sitting in on any committee of his choice. Out of 500 delegates, there must have been at least 300 taking part in the Evangelistic committee room. The others were divided amongst the other fourteen committees.

"Bob Jones told us today that the enrollment in his college has increased 20 per cent in these war times. Some one asked him how he accounted for it. He replied, 'All down through the years, I have found that when the old chariot begins to bog down, if you will just hitch evangelism to it, it will pull the chariot out.'

"The Executive committee rec-

Representation

There are altogether between 400 and 500 registered delegates here, from every section of the country and from almost every Orthodox evangelical church. So far as I can determine, the Baptists and Presbyterians (several branches) are in the majority, when counting individual groups. How many hofiness and Pentecostal delegates there are, I can not say. However, there are about eighteen representatives of the Church of God (Cleveland, Tenn.) and about forty-two from the Assemblies of God.

Daniel Iverach, Chairman of Committee on Evangelism, and by Dr. Bradbury, of the Watchman-Examiner. I shall give you a part of the speech by Dr. Ockenga elsewhere in this issue, [illegible] of the Convention is [illegible] evangelism. As an example of this outstanding interest, I cite the following. There are about fifteen committees working in the Convention. Every member of the Convention has the privilege of sitting in on any committee of his choice. Out of 500 delegates, there must have been at least 300 taking part in the Evangelistic committee room. The others were divided amongst the other fourteen committees.

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[illegible] of the Convention [illegible] There has been more real, sanctified forbearance and consideration in this body than you will find in many so-called holiness conventions. Factionalism has been almost non-existent. Self-seeking has not once reared its ugly head. In three days of spiritual discussions, I have not heard one delegate say a single unkind word about any other

(Continued on Page 8)

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AFTER WAR—Then What? *The Christian Must NEVER LET IT BE SAID Of Him The Evangelical World Gave "Too Little, Too Late!"*

By DR. ROBERT H. GLOVER

Director for North America of the China Inland Mission

While seizing every opportunity to carry the Gospel of Jesus Christ into lands now open to evangelism, there is the ever growing need of immediate preparation for world wide evangelistic effort following the war. The statesman, the manufacturer, and the educator all are thinking of the post-war reconstruction in terms of preparation now for advantageous positions then. Our concern should certainly be shared with that of other fields of enterprise. The church must not allow this global conflict to obscure the fact that Christ's Commission should be carried out at all times. It is important that we combat every sign of spiritual defeatism. There are those whose eyes can see no further than closed doors. They are pessimistic concerning future missionary plans. God's work is still continuing, even in this very day when He is making the wrath of man to praise Him.

It is assumed that there will be an Allied victory, and for this we most heartily beseech our God. A new world order is anticipated. There will be a redistribution of territory and political control, new government regulations, and changed living and economic standards. Our concepts of missionary methods may require drastic change. Nevertheless, Jesus Christ, Who by His death, burial and resurrection, dealt finally and eternally with sin, and Who made full provision for the salvation of every believing sinner, must be preached; and whatever the demand, whatever the cost, we must say with Paul, "Woe is me, if I preach not the Gospel."

Our Lord said, "There shall be wars and rumors of wars." Therefore, we know that whatever peace shall ensue will be short lived. Hate and bitterness will lie dormant for a season, but sooner or later they shall break out again. No time must be lost when peace comes. We dare not wait until it comes to start considerations as to what to do. May it never be said of Christian Missions that they arrive at these momentous opportunities with "too little, too late!" Our task in this dispensation of grace is to "visit the Gentiles, to take out of them a people for His name." We must flood all fields with witnesses. World vision, with burdened hearts, is the need of the hour.

There must be a campaign of fresh and intensive missionary education.

First, by the Church. It can be truthfuly said that the Church is not only the home base, but is the channel through which Christian Missions function. The dynamical power and the Apostolic rules for present and future missionary work will be determined by the Church. There are three outstanding statements concerning the missionary program of the first Christian church of Antioch, Syria. The Church today must always be prepared to take inventory of its relation to these statements. We of his own spiritual need and of the value and indispensability of Christ to himself, he cannot appreciate his duty or rise to his privilege of taking Him to others, especially to alien races in distant lands. "The cause of foreign missions goes down to the roots of the spiritual life, and we need look for no abundance of fruit until that life is enriched." There must be the Berean attitude on the part of both pastor and people, a searching of the Scriptures, a new and wholesome fear of the Lord, an exquisite sensitiveness to the Holy Spirit's ministry, until the heart throbs with a new sense of God's redeeming love, and the yearning which is His for the souls of men.

Second, by the Missionary Organizations. Ignorance of the need and the lack of an objective are partly responsible for the indifference toward the call of the mission field. "Facts are the fuel with which missionary fervor is fired and fed." It is vitally important that special literature of a universal and non-partisan character be prepared for distribution by cooperating mission organizations and other sound agencies; also folders con-

that their experience in the armed forces or industry is but a stage of their training.

Young people who are free to do so should be encouraged to take specialized training, e. g., in the Summer School of Linguistics, dealing in phonetics and such subjects as are necessary to learning a strange language and reducing it to writing; medical training, especially that which relates to tropical diseases; and in view of the increasing use of the airplane as a means of transportation, young men trained as pilots will be needed.

Third, by the missionaries themselves. These workers are obviously a prime factor in any plan for post-war advance. They should certainly be keenly alive to the needs and possibilities of the approaching new situation. Not only they should be "instant in season and out of season" in all their efforts, but they should be preparing for future advance by much prayer, by consultation together, by re-studying the fields for which they are responsible, and by deciding upon the best lines of advance both in territory already entered and in adjacent regions beyond. They should have in mind strategic points to be occupied or visited, and special classes to be given more attention. Furthermore, one of the most vital factors of preparation on the field is the development of the indigenous church and the thorough training, and as speedily as possible, of a larger force of competent national workers—evangelists, pastors, teachers, Bible women—upon whom very largely must depend the carrying through of any effective forward movement and the ultimate completion of the world's evangelization.

Fourth, by Bible Schools, Seminaries and Christian Colleges. No major offensive can be attempted without long months of preparation. The right type of troops must be trained and shown their position in the battle so that they shall be prepared to advance as soon as the "zero hour" arrives. Student bodies in Bible schools, seminaries and Christian colleges should be well informed of the need of future workers, and must be so challenged that they shall prepare to continue their studies, if permitted, with a view to missionary service following the war. Missionaries now on the field,

Maryland Delegate Gives Viewpoint

(Continued from Page 7)

delegate or church represented here. And the courtesy has been entirely spontaneous — not that tense courtesy that makes one feel that he is walking on eggs that may break beneath his feet at any moment.

"Moreover, it has been a surprisingly clean group. I have not seen a single person with a delegate's badge on smoking. Not a one have I observed out of place in any way, shape or form.

"The willingness of even the leaders of the group to be corrected on procedure has been marvelous. Naturally, in a convention like his, suggested plans and programs will vary according to their sources. But whenever any plan or any report has obviously run into conventional opposition, its sponsors withdrew with grace and consideration and without bitterness or bickering.

"Steps have been taken to safe-guard equitable representation of all groups. After this year, representation both in the national convention and on the Board of Administration shall be so arranged, that no one denomination, regardless of the size of its membership, can have a number of representatives greater than ten per cent of the voting strength of the convention or board. Thus the interests of the small churches are safeguarded, and never can any one denomination gain control of the Association. In evidence of the trend of this attitude, although the rule does not become effective until next year, the Board of Administration this year is composed of members of about nineteen denominations. These are as follows: Northern Presbyterian, Free Methodist, Northern Baptist, Reformed Presbyterian, Christian and Missionary Alliance, Mennonite, Brethren, Pilgrim Holiness, Swedish Covenant, Church of God, Assembly of God, Southern Presbyterian, United Presbyterian, Nazarene, Methodist, Wesleyan Methodist, an independent church, and about three others whose names I cannot remember, never having heard of them before. But since this Board of Administration is composed of only members (the

ference of attitude or respect of persons has been shown because of one's collegiate degrees or lack of them. The most humble delegate who has spoken has been listened to as attentively and courteously as the most highly educated. No one has been laughed out of countenance, or spoken to sarcastically, because, he wandered out of the 'straight and narrow' of parliamentary procedure.

"Yet, while all of the above is true, it has been peculiarly consoling to feel, that we are here associated with some of the best brains in the religious world. One cannot meet and hear men like Ockenga, Philips, Orr, Bradbury, Iverson and others without knowing that he is associated with great men, learned men, powerful thinkers, and withal, men of God who love Him, and search his Word to find his way. what a thrill it is to hear Dr. Bradbury, editor of one of the most influential magazines in religious journalism, speak with force, conviction and authority on the essential need of separation of Church and State, and to declare that unity is found in Christ, and not in organic union. How our souls leaped with joy to hear Dr. Ockenga plead for saints to be filled to all the fullness of God, by possessing and practicing the love of God. Then to hear Dr. Philips glorify Christ, magnifying His wonder-working power, and plead for a recognition of the Bible standard, 'Be ye holy, for I am holy.' And then, to listen to Professor J. Alvin Orr call upon the Convention to concentrate upon the essentials of evangelism, missions, and Christian education, even as he pleaded for a Pentecostal revival with as much passionate sincerity as ever rang in a Pentecostal preacher's message. Neither could one listen to Dr. Paul Rees and Dr. Harry A. Ironside and the other great men on this Convention's program without saying in his heart, "Here are men in whom great souls and great minds have consolidated all their powers to promote the glory of God.'

Personal Testimony

"Perhaps by this time it isn't necessary for me to speak personally of my own reactions to, and benefit from, the Convention. However, the General Board of my Church asked me to do this.

FREE METHODIST GIVES CONVENTION REPORT IN DETAIL

In October, 1941, about 20 men, representing several denominations but all intent upon the preservation and propagation of "the faith of our fathers," met in Chicago to discuss ways and means to bring together for united action evangelical Christians. The issue of that gathering was a call for a meeting of a larger group, which eventuated in a convention held in St. Louis, April 7-9, 1942. About 150 ministers and laymen at that place and time formed a temporary organization and called a constitutional convention to meet in Chicago, May 4-8, 1943.

Here were gathered about 500 delegates or otherwise authorized participants and observers, representing officially more than 2,000,000 evangelical church members and unofficially some millions more. And besides these there were several hundred part-time visitors. About sixty-five denominations, associations and groups (thirty-four missionary societies) were found in lists of delegations and their connections. Nearly all of the larger Protestant bodies of America were represented, as well as some dozens of the smaller ones.

No body but a General Conference has authority to commit the Free Methodist Church to an official connection with this organization. However, our leaders have been so conscious of the need of an association empowered to speak and act for all evangelical churches and have been so favorably impressed with the National Association that two of our commissions, some of our conferences and some individual churches took action to send delegates to help direct the course of the Constitutional Convention. In all, about forty-five Free Methodists, most of whom were ministers, were in attendance.

Holiness churches and other smaller groups received the finest consideration and were given representation on important committees. Also Bishop [illegible] R

portance was the safeguard under the heading of "Purpose" adopted as a part of the Constitution, a portion of which reads: "To provide a medium for voluntary united action among the several groups of Evangelical Christians of America, without, however, exercise of executive or legislative control over the constituent members."

All denominations and groups are welcomed into membership upon the the one condition that they subscribe to the doctrinal statement. No doubt many would have desired to add to this statement declarations of additional things believed by themselves and similar organizations. However, the addition of such points of doctrine would not have been agreed to by some others and would have tended to division. That the participants in the convention could agree so far was cause for wonder and rejoicing. These associated agree that they teach according to the "doctrinal statement." As always they will teach in addition what they regard as necessary and right.

The constitutional provision above-quoted assures every member organization that there will be no invasion of the rights and prerogatives of denominations, associations or local churches. Thus a matter of vital importance, not merely to one group but to all groups, has due safeguard.

The convention was not primarily negative but positive. The emphasis was upon the work which can be and will be done only through united action. And there was the formulation of the program for the doing.

Also those who love the Lord in sincerity were moved by deep undertone of spiritual One of the prayer meetings never be forgotten. Some addresses, prayers and periods were soul-stirring satisfying

The future will bring and perhaps improvement the Constitution and meth procedure.

But it is doubtful whether later meeting will show a leadership, clearer vision more Christian spirit than found in this convention past. May the future fulfine prophecy of the co of 1943.

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This Is No Time for

First, by the Church. It can be truthfully said that the Church is not only the home base, but also the channel through which Overseas Missions function. The Pentecostal power and the Apostolic Plan for present and future missionary work will be determined by the Church. There are three outstanding statements concerning the missionary program of the first Christian church of Antioch, Syria. The Church today must always be prepared to take inventory of its relation to these statements. We read: "In the church there were" —"To the church the Holy Spirit said"—"They (the members of the church) sent them (the missionaries)." Acts 13:1-3. The church that is not a missionary church will soon become a mission field. "There is no record anywhere of the Holy Spirit's power remaining with any church which did not use it in witnessing for Christ." The Church and the missionary must know God's missionary program.

This throws tremendous responsibility upon the pastor. He must make a new and earnest effort to set forth clearly and forcefully the New Testament goal and program of world evangelization. Since the majority of churches are cold and formal, at a low spiritual level, self-satisfied, and wishing not to be disturbed by preaching of a vital and convicting sort, preparation in the church must, therefore, begin with a genuine spiritual and missionary revival. Until one is stirred with a sense of believing, persistent prayer. Special situations call for special prayer, and the matter of world evangelization following this war is a situation of very special and vital import. Only by the mighty power and overruling providence of God can our post-war hopes and plans be brought to fruition, and it is prayer, more than aught else which calls into exercise such divine power and providence. It has been well said, "When we rely upon prayer, we get what God can do." Appeal should be made for the setting aside of some time daily, even if only ten or fifteen minutes, for united prayer specifically for divine guidance and preparation for all evangelical missionary agencies, that they may be enabled to meet effectively the post-war situation of new need and opportunity, and that a strong forward movement of Gospel witnessing and soul winning may be carried out on all fields. While the doors to some mission fields are today closed for a time, one door that has never closed, and never will close, is the door to the Throne-room of God, which may be boldly entered to ask great things from Him for the cause nearest and dearest to His heart. The fact of the mighty power of prayer, ever the greatest factor in missions, calls for faithful and importunate intercessors who will move the hand that moves the world, to bring salvation down.

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Second, by the Missionary Organizations. Ignorance of the need and the lack of an objective are partly responsible for the indifference toward the call of the mission field. "Facts are the fuel with which missionary fervor is fired and fed." It is vitally important that special literature of a universal and non-partisan character be prepared for distribution by cooperating mission organizations and other sound agencies; also folders containing missionary maps visualizing the great unevangelized fields, with important statistics revealing the greatness of the need; booklets stressing the responsibility of the Church to complete the task committed to her by Jesus Christ nigh two thousand years ago, and urging the evangelization of the world as a challenge to be met in this our own generation. If possible, a regular news bulletin should be published which will give up-to-date news concerning the course of the spiritual conflict. Specially prepared and timely articles should appear in the various sound and sympathetic religious magazines. Missionary conferences should be promoted. Tours of meetings by selected teams of effective speakers representing different fields, with messages blending together into one strong appeal for the missionary task as a whole, should be encouraged. Volunteers should be exhorted to hold firm their missionary purpose, to complete any unfinished course of study, to embrace every opportunity here and now to prove that Christ can use them to the saving of souls being fully persuaded that they will never be able to do this in a foreign tongue if it has not been their experience in their own language.

Special effort must be made to keep in close touch with volunteers whose training has been interrupted. Many young men who have been looking forward to service on the mission field are today in army camps or defense employment. If they receive no regular information of the mission field, there is grave danger that missionary vision may be lost, with the result that there will be an unnecessary leakage of valuable workers. Personal contact with these volunteers will help them to realize

Fifth, by Student Organizations. Such organizations, must stress the claim of the unevangelized millions to priority of Gospel effort, so that every Christian student shall realize that whether at home or abroad he has a definite part to play in the great battle of world evangelization. These agencies can be of real value in marshalling the missionary-minded young people, providing them with material that shall stimulate their thinking in the right direction. A short booklet describing missionary qualifications will help them to realize how essential it is that "the man of God be perfect, thoroughly furnished unto all good works." Students will not be satisfied with missionary talks which give a purely superficial view of the mission field. They have a right to know the difficulties which will face them. It may not be possible to reproduce the exact conditions of foreign missionary service, but volunteers should understand the nature of the work which shall be committed to them and the problems that they must face. A series of small booklets containing a summary of the needs of each country, together with a bibliography, would be helpful in promoting a true prayer interest and in providing a much needed course of missionary reading.

Sixth, by the Radio. The challenge of the mission field as a whole can forcefully and effectively be presented to the people of this nation by broadcasts of vital missionary programs covering the field of missionary endeavor, through the courtesy of those who conduct regular gospel hours over the many radio stations and networks of our land. Such broadcasts would not represent any particular society or field, but rather stress the great world need and the opportunities for meeting that need.

There must be a mighty con-

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fifteen denominations. These are as follows: Northern Presbyterian, Free Methodist, Northern Baptist, Reformed Presbyterian, Christian and Missionary Alliance, Mennonite, Brethren, Pilgrim Holiness, Swedish Covenant, Church of God, Assembly of God, Southern Presbyterian, United Presbyterian, Nazarene, Methodist, Wesleyan Methodist, an independent church, and about three others whose names I cannot remember, never having heard of them before. But since this Board of Administration is composed of only members (the five officers and twenty-five members at large) and there are nineteen different church groups represented on it, it is obvious that the entire Association will be well represented, both geographically and organizationally.

Mental Strength

Let it be clearly understood, that things spiritual have been the chief concern of this Convention. No man in it has boasted of his scholastic attainments, and no emphasis has been placed on any one's personal, intellectual strength; furthermore, no dif-

and the other great men on this Convention's program without saying in his heart, 'Here are men in whom great souls and great minds have consolidated all their powers, to promote the glory of God.'

Personal Testimony

"Perhaps by this time it isn't necessary for me to speak personally of my own reactions to, and benefits from, the Convention. However, the General Board of my Church asked me to do this.

"So let me say, that according to all my observations here, weighing both sides of every angle of the purpose and policies of the National Association of Evangelicals, I believe the movement is of God. It has proved a great blessing to me personally. It has inspired me to try to be a better preacher. It has promoted in me a determination to be a better editor, to give our Church a better paper. Now mind you, no one here has told me that I should be a better preacher; and nobody has tried to tell me how to be a better editor; but the unseen, dynamic force of this Convention of Evangelicals has led me to such a determination. I have seen what men can do when they seek only the glory of God. I have seen as I have never seen before 'how good and how pleasant it is for brethren to dwell together in unity.' And I believe, that as a result of this Convention, there is greater unity amongst at least sixty-four church groups in this land than the most optimistic of us would have dreamed of as a possibility five years ago. One of the leaders told me tonight, that if someone had told him a year ago at their meeting in St. Louis, that they could have made this much progress in one year, he could not have believed the prediction. But the impossible has been achieved, and the achievement of the impossible is a miracle; and who can work such a miracle, but the power of God?

"Finally, I wish to thank my Maryland Conference and the Baltimore Conference for sending me to this Convention. I only wish that all of you could have been here, for my report is but a weak echo of a grand symphony. However, I have made it to the best of my ability; so I commend the proposition of the future of this Association to your prayerful consideration.

"Next week, God willing, I shall write to you more definitely on the Association's program and some of the advantages of membership."

been so favorably impressed with the National Association that two of our commissions, some of our conferences and some individual churches took action to send delegates to help direct the course of the Constitutional Convention. In all, about forty-five Free Methodists, most of whom were ministers, were in attendance.

Holiness churches and other smaller groups received the finest consideration and were given representation on important committees. Also Bishop L. R. Marston was elected first vice-president of the association and Pres. C. H. Watson was made one of the twenty-two members of the Board of Administration. The Wesleyan Methodist and Pilgrim Holiness churches also are represented on this board.

Outstanding denominational leaders — great preachers and laymen — directed the course of this convention. The address of the president, Dr. Harold J. Ockenga, was the deliverance of an ecclesiastical statesman with spiritual vision. Other prepared and extemporaneous speeches were revelations of insight and unusual ability.

An impressive feature of this gathering was the spirit of fairness shown in the wording of the Constitution, in the debates, and, as suggested above, in the representation given to the smaller as well as the larger denominations in the selection of officers and the members of the Board of Administration.

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